

The Baptist Record

"THY KINGDOM COME"

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Who's Who and What's What

Dr. Gunter supplied for Pastor Sturgis at Indianola last Sunday.

The mayor of New York says, "There is nothing more dangerous to innocent people, both pedestrians and drivers of other cars, than a drunken driver." And yet the mayor is not in favor of prohibition. That is too much like hitting a boy on the head with a hammer and then complaining because he hollers.

We have received a beautiful book illustrating the campus and buildings of Mississippi College, which is coming to be one of the beauty spots of the state. Among the illustrations are pictures of the recent graduating exercises held under the shade of the trees, the various athletic teams, the band and glee club, the young men who were awarded various honors, views of buildings and grounds. Every friend of the college will be proud to possess one and show it to others.

Dr. L. R. Scarborough recently helped in a meeting at Portales, New Mexico, in which there were 72 additions to the church, and eighteen people surrendered for special service. Among those baptized was an Indian girl and two Japanese. One of these two was a mother who had been in America for twelve years but had never heard a sermon until the day of her conversion. She did not speak English and when she was baptized the service was in Japanese language.

Once upon a time a small boy, some three or four years old, was facing his mother who held a switch in her hand and was admonishing him for some wrong he had done. He was in a close place, and looking excitedly for some way out. Suddenly he lifted his chubby hand on which was a good sized wart and exclaimed, "Look at my wart! Aint it beeg though." Somehow we are reminded of this when Southern Baptists are faced with need of emphasis on social righteousness, and some brethren are suddenly interested in the gospel of individual regeneration. So far as we know Southern Baptists have no differences on that subject.

It is true that some people who urge the application of the teaching of Jesus to the social conditions of our times are modernists; and it is true that the truth is often hurt by the support of unworthy people. People are kept from being Christians by the immorality of professed Christians. But they ought not to be. If the name of God is blasphemed as Paul says because of some who profess allegiance to Him, it is a pity, but it is not God's fault. To refuse to do right because a modernist asks you to do it is too much like the lady who as she was being examined for membership in a Baptist church, was asked if she believed that Jesus Christ was the Son of God. She answered indignantly, "No, the Campbellites believe that." If the Roman Catholics believe in the trinity, shall I reject it on that account? If a modernist preaches peace shall I therefore grab a gun? Let's discuss the question on its merits.

West Point Church stands at the head of the list of churches in the state in per capita gifts to the objects included in the denominational program.

For the first half of the year 1935 Southern Baptists have contributed a total of \$782,507.84 to Southwide objects, less than half of it to the Cooperative Program; over \$100,000 of it to the 100,000 Club for debt paying.

We are glad to give our readers this week an article by Dr. Clyde L. Breland which appeared in the Western Recorder. He shows himself an exceedingly thoughtful and sane writer. And his subject is just now attracting wide attention.

It was the privilege of the Highland Church to have a very gracious meeting early in June. Dr. B. L. Davis, pastor of the First Baptist Church of Gulfport, (recently called to Brookhaven) did the preaching. The meeting was distinctly successful. Dr. Davis preached with unusual freshness and vigor and from a strictly modern point of view the old, old gospel of the New Testament. He won the hearts of our people completely and became all we could wish as a leader of a revival. The meeting lasted ten days. There were 15 additions to the church.

The receipts of the Executive Committee of the Southern Baptist Convention show each month how much Southern Baptists have given the previous month to Southwide objects, that is work which is being done by Southwide agencies and boards. The June receipts from all the states amounted to \$66,905.82. June doesn't seem to have been a very good month. Of this amount \$38,885.79 went undesignated and \$12,024.97 were designated to special objects in the program; and \$15,995.06 came through the 100,000 Club and was applied on debts of Southwide boards and institutions. Of the above amounts a total of \$3,409.05 were sent by Mississippi; divided as follows: \$1,840.17 to the Cooperative Program, \$508.98 to designated objects, and \$1,059.90 to the 100,000 Club.

A daily paper now is coming to be (some would say has already come to be) a great business enterprise. A great business enterprise may be a mighty social asset or it may be a great social menace. It all depends upon the sort of man or men who are in control of it. In this respect a daily paper is to be classed with public utilities and other great corporations. In some respects a daily paper is mightier for good or ill than any one of these, or sometimes than several of them combined. If it is dominated by a genuine desire to render public service, its power for good is unsurpassed. If it is dominated by selfishness, a passion to make money, it has unsurpassed potentialities for harm. The desire for the freedom of the press ought to include freedom from evil financial dominance. The paper which sells out to the liquor business, as some have done is the devil's chief instrument of destruction. A paper whose editorial and news policy is determined by its advertising receipts has sold out to the devil, lock, stock and barrel. If the management of a paper is controlled by great corporate interests the welfare of the people has already been sacrificed to mammon.

Dr. B. H. Lovelace of Clinton is this week in a revival meeting in Louisiana.

Brother J. B. Quin says Summit church is giving him a month's vacation. He helps Pastor Price Brock in a week's meeting at Mesa beginning the 14th. Brother Quin will be assisted in a meeting at Friendship by brother A. F. Crittenden beginning July 21.

From our good brother A. C. Burley of London, England, comes a request for information about Rev. E. Payson Hammond, an American evangelist; and about a book by Juston D. Fulton entitled "Spurgeon Our Ally." If any of our readers has the desired information we shall be glad to pass it on to him.

The Mississippi River doesn't break its banks and overflow a good part of our state because of the rainfall in Mississippi, but because of the rainfall in thirty other states. And liquor doesn't deluge a dry state because we have prohibition, but because other states do not have prohibition laws. The prohibition laws of one state are difficult of enforcement because other states don't have prohibition laws. But shall we destroy the levees which protect us, because other states add to our difficulties?

Already the people who were grabbing all that could be gotten out of the federal treasury when money was being handed out to the various alphabet organizations are beginning to whine at the very prospect of having to pay the taxes necessary to meet the bills. And the newspapers which support the big corporations and belong to the people with big incomes are putting on the front page propaganda to prevent the enactment of tax laws with the slogan against "soak the rich." It's all very well as long as the money is being distributed but when taxing time comes a howl is raised.

It is almost amusing to see the pious indignation of the Memphis business men now over the dog racing just across the river in the state of Arkansas. It is taking the money away from Memphis! Nearly a million dollars in forty days thrown away in the community on this gambling business. The Memphians now call it a "racket." And so it is. But these same pious business men and many like them are trying to draw business from other states by advocating the liquor business. And they want to save tax money for their own pockets by robbing the poor fellow who is willing to take the bread out of his children's mouths to buy liquor. If people can't do right on principle, they ought to do it in self interest.

Sunday morning the editor preached for Pastor C. Z. Holland at Newton. He found the congregation at worship when he arrived late. They listened well and the visiting preacher enjoyed preaching and a brief period of fellowship with these good people. We returned to Clinton and were present at the five o'clock communion service and then preached for Pastor J. P. Harrington at Parkway in the evening. We heard a good report of the sermon by layman Dr. D. M. Nelson in the morning. There was a good congregation in the evening. Pastor Harrington begins his ninth year with a series of meetings being conducted by Dr. S. E. Tull of Middlesborough, Ky.

Sparks and Splinters

The people of Mississippi and the nation should begin a crusade now to eliminate from office every man responsible for bringing back the ruinous rum traffic.

A resolution of the Northern Baptist Convention urges the churches to "establish associational and state committees for the advisory supervision of ordinations, with a view to securing ever higher levels of spiritual, moral and intellectual preparation for the ministry."

We have just closed the meeting with the Bay Springs church. The Lord gave us a good meeting there. Dr. Boston of Clarksdale did some splendid preaching. His Gospel messages to the lost were clear and pungent. He also brought many comforting and encouraging messages to the Christians. Brother W. O. Carter, the pastor, has been with this church for over seven years, and has done fine work. The people spoke highly of him and his good family. The Lord has a fine group of talented, cultured people in this church. Yours for a great spiritual revival, Joe Canzonieri.

Ocean Springs: The meeting with the Toulminville-Mobile church closed on the 26th of June with a great revival of religion in the church; and 70 additions, 43 for baptism and 27 by letter and statement. This gives the church 102 since the first of January last. We are happy. John E., Jr., did some very helpful preaching. He rests for awhile and then returns to Louisville, Ky., to his work nearby and then re-enters the Seminary in September. The fifth Sunday meeting in Jackson County was stimulating and helpful yesterday, 30th. Six of the seven unions were represented. Program well carried out. Mr. Linwood Johansen of Moss Point was elected as General Director for the new year. Sunday school and B. T. U. attendance here is good.—J. E. Barnes.

Lest we forget and just by way of remembrance we give here the promises made by the liquor people to induce Americans to repeal the eighteenth amendment. They are the biggest bunch of conscienceless liars the world has ever known. Here are the promises, as recalled by the Methodist Board of Temperance, not one of them fulfilled: 1. That bootlegging would be eliminated; 2. That dry territory would be protected; 3. Poisonous liquor would not be sold; 4. Temperance would be promoted; 5. That the underworld and liquor trade would be taken out of politics; 6. That young people would be protected; 7. That taxes would be lightened; 8. Unemployment relieved; 9. Saloon would not return; 10. That racketeering would be stopped; 11. That light wines and beer would take the place of whiskey. How the world could ever be bamboozled by the boozers is more than we can understand. Lord, have mercy on the morons.

Editor Solomon has some words of wisdom in last week's Florida Witness about the provision which Southern Baptists are making through the Board in Dallas for their preachers in old age. Certainly something more ought to be done than is being done. The Board has a good plan but it is not working extensively. This plan is for the church to pay an amount equal to 8 per cent of the pastor's salary to the Board and the pastor to pay two and a half per cent. Then when the pastor reaches the age of 65 he begins to draw a pension in proportion to what has been paid in. The churches are not taking to the plan. The better paid pastors can pay the entire amount themselves and in some cases ought to do it. But a church that pays a small salary can afford to pay its part of the premium and it ought to be done. The poorly paid preachers are the ones for whom provision should be made. The others can look out for themselves like other folks.

A special offering at Pickens Sunday for the Orphanage netted more than \$30.00.

The Central Mississippi Preachers' Conference was not held last Monday, but will meet next Monday, the 15th at First Church, Jackson.

Rev. S. T. Mayo and wife become superintendents of the Missouri Orphans' Home July 1. He was born in Georgia, educated at Howard College and at the Baptist Bible Institute and the Louisville Seminary. She is a Missourian.

It is quite common for us to get an article or item for the Record with the request that it be published "in this week's paper," received after the paper has gone to press. We should like sometimes to turn time backward in its flight, but we just can't do it. Come early and avoid a week's delay.

Friends of Dr. Cecil S. Johnson, son of the late J. L. Johnson of Hattiesburg and Mrs. Sue Bell Johnson, rejoice in the substantial promotion which has come to him as a member of the faculty of the University of North Carolina, where he has been teaching for the past few years.

Rev. E. A. Howard resigns as superintendent of the Baptist Orphanage of Oklahoma, after eleven years in office, effective Nov. 1. When he began this work there were 90 children and property valued at \$99,000 with a debt of \$56,000. Today the property is valued at \$200,000 and no debt, with 160 children. But his health is broken and he must rest.

Business interests in Little Rock have joined the ministerial association in opposing the opening of dog racing in that city, such as they have in West Memphis. Business men in Dallas say that horse racing recently legalized in Texas has seriously hurt their business. Some people are coming to see that righteousness exalts the nation and sin is a reproach.

Good Hope meeting: My meeting at Good Hope, Smith County, beginning fourth Sunday in June, lasted six days, brother S. E. Nix preaching. His preaching was plain with power both doctrinal and evangelistic. The church greatly revived, 14 additions, 8 by baptism, 6 by letter. The church asked brother Nix to come back next year. The Lord be praised.—D. W. Moulder.

Mississippi farmers are said to have rented 1,314,000 acres of cotton land to the government for which they will receive in rent and parity payments about \$10,000,000. There must have been something fearfully wrong with agriculture to produce such a necessity as this. Will this relief put the cotton business on a better basis permanently, or is it a mere poultice to relieve suffering for the moment? Who knows for what we are headed?

Congress voted down the President's plan to put the holding companies out of business, preferring to "regulate" them. We hope it will work better than "regulating" the liquor business. To the average man in the street the holding company idea just seems another way for the big boys to pick the skeleton clean before it is thrown to the common people.

Last Sunday evening brought to a close a very successful revival for the young people of First Church, Grenada. The meeting was led by six choice young people from our denominational colleges, namely Rev. Hugh Brimm, Rev. Rush McDonald, Henry Love, Paul Stevens, Miss Ruby Peoples, and Miss Rowena Gunter. We had a "Morning Watch" each morning at 6 A. M. out on the summit of Pine Hill, a sermon at the church at 10 A. M. each day, a sermon at 7:45 at the church each evening. The days were filled with spiritual services for the young people. The closing service Sunday night was great. One came by experience and about 30 rededicated their lives to God, one expressed definite impression for special service for Christ. We thank God for the coming of these workers to our church. God's blessings on their great work.

—Jno. H. Hooks, Pastor.

Rev. W. A. Hancock is getting well into his work as district evangelist, with headquarters at Austin, Texas. He says he has one of the greatest districts in Texas and the task is sufficient to challenge the capacity of any man.

In this issue we reproduce from the Western Recorder a most thoughtful article from Dr. Clyde L. Breland, one of our Mississippians abroad, on Southern Baptists and the Social Gospel. We are trying to see all sides of this question and arrive at the truth.

If we are to brag about the big things we have, Southern Baptists are ahead of Northern Baptists in one thing. We have a bigger debt on one of our Boards than they have on all of theirs put together. Northern Baptists have a total indebtedness of less than half a million.

The church at Pontotoc has called Rev. B. B. Hilburn of Columbia, Ky., and he has accepted the pastorate to begin April 1st. Brother Hilburn is a Mississippian who after graduation from Mississippi College, took his theological work at the Louisville Seminary, and has done excellent work at pastor in Kentucky. We welcome him back to Mississippi.

Some brother raised the question at the Southern Baptist Convention whether it is a violation of the principle of separation of church and state for students in denominational colleges to receive aid from the government. We didn't hear any such questions asked when in 1917 the boys in our denominational colleges poured out of the college doors to fill the ranks of the U. S. Army.

Dr. E. F. Wright, pastor First Church, West Point, will take his vacation, beginning July 22.

It is said that about twenty churches in Missouri divide their gifts to home and foreign missions between the Northern and Southern Convention. The rest cooperate exclusively with the Southern Convention. At the Northern Convention there were about forty messengers and visitors from Missouri. The twenty churches above referred to gave last year \$18,475.67 to the work of the Northern Convention.

The Biblical Recorder has a strong article on the President and the Holding Companies from which this brief paragraph is taken: There is no doubt that President Roosevelt has the moral support of the people of the United States in his demand that the House of Representatives approve the Senate Bill calling for the abolition of the holding companies which are not also operating companies. Nobody denies that such holding companies are fraudulent and have no purpose to perform any public service but were formed merely to enrich their manipulators at the expense of the stockholders of the utilities companies. Senator Borah, Senator Norris, and a host of other able senators said in the debate in the Senate that they were formed to steal the honest savings of the investors and to collect revenue for the users of the products of the utilities.

We have watched the collection business in the churches a long time and it is our opinion that no church will ever develop the spirit of generous giving in its membership which does not have special collections, that is collections for special objects which are not included in the budget. We do not know anything that will dry up the fountains of Christian beneficence more effectively than to have a rule in the church that no special collections can be taken. The only thing to do with such a rule is to break it. It will choke any church to death. It is the device of a lot of skinflints to protect themselves against the appeal of the Holy Spirit for a worthy cause. Nobody can calculate all the needs that will arise. Leave some room for God to get into the church. A "budget" has come to be a sort of fetish in our churches. We believe in a budget, just as we believe in an outline for a sermon. But a preacher who has nothing but an outline, or a church that has petrified around a budget is as dead as a dodo, whatever that is or was.

News and Truths About Our Home Mission Work

J. B. LAWRENCE, Executive Secretary-Treasurer, Home Mission Board

STATE AND HOME MISSION CONFERENCE RIDGECREST, AUGUST 4-10

The copy for our page this week has been prepared by Una Roberts Lawrence, Mission Study Editor of the Home Mission Board.

A Week You Can Never Forget

A girl who had come to Ridgecrest for the first time was heard to say to a friend earnestly, "It was a week I can never forget." That is true of Ridgecrest experiences, whatever may be the progress that draws Southern Baptists, young and old, there. The Home Mission Board this year for the first time in its history is planning to bring its work before Southern Baptists in a whole week of personal contact with its missionaries. Cooperating in the Week's Conference will be the State Secretaries who have prepared half the program on pertinent, timely inter-related missionary themes. The rates are \$2.00 per day in the hotel, room without bath, less than that in the cottages. Write to R. F. Staples, Ridgecrest, North Carolina, early for your reservation for the week of August 4-10. You'll never regret it for that is a week you can never forget.

Hours You Can Never Forget

There will be some hours in that week which you can never forget. Some speaker, a prayer, a song, an earnest testimony in a conference, a glimpse into the heart and work of a missionary, or a quiet conversation with someone you have known only through reports, or in articles in the missionary magazines may be your unforgettable hour. These hours will make the missionary books you've read "come alive." Home Missions will be at Ridgecrest in the persons who are making Home Mission history today, both in its administration and its mission work on its fields in Cuba and the homeland. You want to know these men and women who are Home Missions.

The staff of the Board, already well known to most Southern Baptists, will be there. Dr. J. B. Lawrence, Executive Secretary-Treasurer, opens the Conference on Sunday morning with the challenge, "Taking Christ Seriously," the first of a series of quiet talks on Christ and the problems of today.

Dr. Ellis A. Fuller, President of the Board, brings the Sunday morning message. Dr. J. W. Beagle and the missionaries under his superintendence will hold conferences every morning save one, when Dr. McCall, Superintendent of the work in Cuba, will direct a conference. Dr. Beagle also brings the missionary message on Thursday evening. Rev. Jacob Gartenhaus, beloved evangelist to the Jews, speaks on Sunday evening as he alone can speak of Christ and his people.

In a late afternoon conference hour each day Mrs. Una Roberts Lawrence will bring missionary interpretations of current news and world events affecting Home Missions, and also demonstrate methods and material for making Home Missions real to our Southern Baptist churches, using a large illustrated Home Mission map as a basis.

More interesting even than the hour with these who are already known, will be the contribution of some Home Mission Board folk not so well known, but whose connection with Home Missions is vital and constructive. There is Mr. B. M. Callaway, a business man who has given almost all his time to the affairs of the Board in recent years, as his volunteer, "reasonable service." You not only want to hear him speak on Monday on "The Home Mission Board, and its Work, Past, Present and Future," but also come to know that layman whose quiet but very capable and generous service has had much to do with the stability and continuance of the Home Mission Board's work today. Dr. S. F. Lowe, pastor of Inman Park Church, Atlanta,

Chairman of the Missionary Education Committee of the Board, will speak on Tuesday, and other members of the Board will take part in the conferences.

Missionaries You Can Never Forget

It will be a real missionary conference. The missionaries will be there. The McCalls of Cuba; Miss Kathryn Sewell, who for the past four years has been a self-supporting missionary in Cuba, so well does she love her adopted land where she served many years under the Board, but who on her return this fall will be again its missionary; Miss Eva Smith, our only American teacher in the Cuban-American College; Dr. Antonio Martinez, brilliant pastor-doctor-missionary at Cardenas, Cuba, whose evangelistic heart has had much to do with the remarkable revival movement in Cuba today, and Dr. and Mrs. M. R. Vivanco. You must meet and hear these who have come through the years of revolution in the beautiful island. They have a real story to tell.

There also you will meet Noble Beall, the young man who set the Southern Baptist Convention at Memphis on fire with his challenging appeal for Southern Baptists to take seriously their work with our Negro people. He will be there with facts that will startle you into real thinking and an appeal that will burn in your heart. With him will be the missionary who has the distinction of being the oldest in continuous service with the Home Mission Board, Dr. R. T. Pollard, veteran Negro teacher and preacher who was appointed by Dr. I. T. Tichenor in 1878.

From the mountains where the United States Government is engaged in one of the greatest social experiments ever undertaken by any nation, comes a young man of the mountain, M. Kenny Cobble, with pertinent and stimulating facts and challenges for Baptists fresh from that amazing upheaval of life. From the midst of problems equally challenging comes missionaries to the foreign peoples, themselves of the same blood as those among whom they work, Dr. J. F. Plainfield from our largest Italian church in Tampa; men from the border who know first-hand the confused tangle of religion and politics in Mexico today, as well as the amazing opportunities in Home Missions today among the Mexican people of the border; missionaries from our cities, where the peoples of the world crowd.

Most picturesque of all will be the Indians. Of our missionaries there will be the veteran G. Lee Phelps, who out of more than forty years of life among the Indians will bring many rich experiences; C. W. Stumph, once State Mission Secretary in New Mexico, but now finding the greatest joy of his life being missionary to the Pueblo, Hopi and Navajo Indians of New Mexico; David Daniel Cooper, Choctaw evangelist and pioneer missionary to the Kickapoos, a people who live in wigwams just as they did when Columbus discovered America, and many of our Indian Baptist people who will add much to the fellowship and inspiration of these missionary hours.

The greatest hours of any missionary conference are those quiet hours when friends sit together and talk of the deepest thoughts of the heart. In the early morning hours, before breakfast, there will be many groups seeking the places of exquisite beauty around Ridgecrest for brief moments of prayer and worship together, with the missionaries in their midst. In the afternoons and after the evening services groups will gather around the hospitable hearths of Ridgecrest to hear the stories of the work that can never be molded into a program, but can be told only to the small interested group.

To walk and talk an hour with W. N. McCall of Cuba, to sit for a quiet time listening

to C. W. Stumph tell of the evidences of the Holy Spirit at work among the Indians, to think through some problems with Noble Beall—to come into possession of one Indian, or Cuban, or Mexican friend—is worth the trip to Ridgecrest. It is then that lasting friendships will be formed between those who "hold the ropes" in the churches and those who are "down in the well" of Home Mission sacrifice out there on the fields. You will have reason for giving to missions you never had before.

Between scheduled program hours there will be attractions for almost any taste. There will be pictures of the work on Home Mission fields, shown in a room especially prepared for that. There will be exhibits where the eye may study the work about which the ear is hearing so much. There will be tables filled with books on subjects vital to the Home Mission enterprise, and dealing with Christian attitudes toward critical situations in our national life. Really, to be intelligent about the meaning of all that is going on in this world of change and crisis we live in, you should come to Ridgecrest the week of August 4-10!

Experiences You Can Never Forget

Crowning all the hours will be the vesper hour by the Lake when every day out of a heart peculiarly attuned to the message of God for the quiet time, Dr. W. E. Denham, of St. Louis, will talk of God's Word and Will, and His work in the world. Here nature lends a gracious hand in making unforgettable hours of meditation and prayer. These hours alone will make this a week you can never forget. Of course you are coming! Ridgecrest is ready for you. We of the Home Mission Board expect you. Your coming will make the week, for us, one that we can never forget!

BR BAPTIST BIBLE INSTITUTE

President W. W. Hamilton, New Orleans, La.

—o—
"Uncle Frank" is dead. Every Bible Institute student will remember the aged Negro who has been here since the school started. President Hamilton spoke at his burial on "Well done, thou good and faithful servant."

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The opening address of next session will be delivered by Dr. Park H. Anderson, who has been for seventeen years with Graves Theological Seminary in Canton, China. Dr. Anderson will teach this year at the Baptist Bible Institute. He will have classes in Theology, Missions, and Biblical Introduction.

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W. Wistar Hamilton, Jr., will for this session teach classes in church history for Dr. E. F. Haight, who is taking a leave of absence. This arrangement was made by Dr. Haight with the trustees. Professor Hamilton has majored in history at Tulane University and at the Baptist Bible Institute, and prior to becoming pastor taught history while principal of a Virginia school. He expects to resume the pastorate following the year of teaching.

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Many nearby pastors are planning to continue at the Institute their theological studies. The present enrollment indicates another great year. We need aid for worthy and eager young men and women who cannot come without help. Here is a fine opportunity for eternal investments.

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Mrs. Joseph Santo will assist Mrs. J. Wash Watts in the W. M. U. work, and Miss Milbry Guest will continue in charge of the Kindergarten instruction. We would not be surprised if our enrollment of women should double again this session.

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Dr. James E. Gwatkin is much better, and the physicians are very hopeful of his recovery. The trustees have asked him if he is able, to do some teaching and to take the care and responsibility of our great research library with its 45,000 volumes.

Editorials

A CASE OF CHURCH DISCIPLINE

It may be fortunate for our churches today that there was a case of discipline in one of the apostolic churches, and that the record of its treatment has been preserved for us. The members of these churches were far from perfect and some of them were guilty of great sin. But the sin was not allowed to go unrebuked, nor without correction.

There is a case in the church at Corinth which Paul speaks of in both his letters to the church there, first telling them how to deal with it and then expressing his gratification at the results. It is first mentioned in the fifth chapter of First Corinthians. It was a very serious offense, that of incestuous adultery. He tells them there are certain offenses for which the only adequate treatment is expulsion from the church. Among them he classes "a fornicator, or covetous, or an idolater, or a reviler, or a drunkard, or an extortioner." They are not to "keep company" with them in the church, and "not to eat," that is not to allow them to partake of the Lord's Supper.

Paul is evidently deeply moved and deeply grieved by the church having one like this in their fellowship. A brief chapter in the first epistle is devoted to the matter, and it seems to shadow almost the whole of the second epistle, where he repeatedly refers to it. He was particularly grieved that such a condition in the church did not provoke a wholesome moral reaction. They were paying no attention to it. They were going on as if everything were lovely. He says they were "puffed up, and did not rather mourn, that he that had done this deed might be taken away from among you."

Paul says it was such a sin as was not even tolerated among the Gentiles. Doubtless these Gentiles were pointing the finger of scorn at the Christian church and saying they had folks in the church who were doing things which they themselves didn't do.

He was grieved too because he knew that the continuance of conditions like this would lower the whole moral and spiritual tone of the church; that this sort of thing was infectious and would spread to others. He says that a "little leaven leaventh the whole lump." No man or woman's morals were safe if this thing persisted.

He was grieved because it was a denial of the whole meaning of Christianity. It was a repudiation of everything it stood for. When the Jews left Egypt under Moses' leadership they put away all leaven from the food they carried. All that tended to corrupt by fermentation was left behind. They purged out the old leaven. So Paul says "Our passover also hath been sacrificed, even Christ" and we must leave the old leaven of malice and wickedness behind. And as the Jews came to their passover feast with all leaven eliminated, so must the church come together at the Lord's table with all sinful practices abandoned. "Put away the wicked man from among you." The man who persists in sin must be made to know that he has no place among Christian people.

Paul is determined at all costs that this condition shall be corrected. His deep feeling, his apparent hesitation, his fear of consequences, his uncertainty, do not appear in the first epistle when he calls for the exercise of discipline. It is proper that he did not show these at the time. It was no time to let people know how much he trembled at undertaking this matter of discipline. Fears must be put behind us at the time. It is no time to let anybody know the fear that is in his heart. He must be bold and courageous in spite of his fears. A brave man is not one who is never afraid, but one who does not let his fear control him. He discharges his duty in spite of his fear.

After it is all over and the mischief is corrected then he tells them with what trepidation he undertook it. In his second letter to them, speaking of this matter he says, "Out of much affliction and anguish of heart, I wrote unto you with many tears." He was in great anxiety until he heard the results of his writing. He says, "I had no relief for my spirit because I found not Titus my brother, but taking leave of them (at Troas where the work was prospering) I went forth into Macedonia." And later he says, "Even when we came into Macedonia our flesh had no relief, without were fightings, within were fears." But he was comforted by the coming of Titus who told him of their longing, their mourning, their zeal for him. The truth had won out. He almost regretted he had written the first letter, but now he rejoices that by it they had been led to repent. See 2 Cor. 7:5-16.

It always pays to do right, and the exercise of church discipline is no exception. Godly sorrow had worked repentance. He says (2 Cor. 7:11) "Behold . . . what earnest care it wrought in you, yea what clearing of yourselves, yea what indignation, yea what fear, yea what longing, yea what zeal, yea what avenging. In everything ye approved yourselves to be pure in the matter." It was a great victory for a clean church. Paul staked his standing with the church upon this matter of discipline, and won. Any pastor will do well to follow the same course. Will they do it?

HOW AND WHY OF DISCIPLINE

Discipline is a necessity for the good of the offender and for the good of the church. If it is a ruinous thing for a church to allow sin to go unrebuked and unchecked, it is a fine tonic for a church to rouse itself to the point of dealing properly with members who live in open sin.

A church that doesn't exercise discipline is disobedient and disloyal to the Lord Jesus. Paul in speaking of this matter says, (2 Cor. 2:9) "For to this end did I write that I might know the proof of you whether ye are obedient in all things." The risen Lord in walking among the golden lampstands, commands the church at Ephesus thus: "That thou canst not bear evil men, and didst try them that call themselves apostles, and they are not, and didst find them false." The big ones couldn't lie and get away with it.

Paul says that those who sin are to be rebuked publicly that others may fear and be saved from wrong-doing. The exclusion of the young man from the church at Corinth had a wholesome effect on the whole church. Paul speaks of their "purging themselves." The church at Corinth needed to exercise discipline for they needed some of the pride taken out of their hearts. They had been quite puffed up and pleased with themselves. They were quite wordy, not to say windy. They had been carrying their heads high, when all the while they knew they had a cesspool in their front yard.

Perhaps they thought others didn't know about all this. They may have argued that to bring the matter up in the church would only hurt the cause by giving it publicity. They may have been afraid of offending certain members of the family. They would cure the cancer by covering it up and ignoring it. But a life is saved by an operation, the removal of a tumor, or the amputation of an incurable infection. A church like an individual should know that he that covereth his sin shall not prosper. David said "When I kept silence my bones wasted away . . . I said I will confess my transgression, and thou forgavest the iniquity of my sin."

And as to the offenders in the church, some of them will never be saved from sin except through expulsion. The idea that is sometimes expressed in churches today that to turn people out is to cause them to be lost, is exactly the

opposite of what Paul taught. He said, "Deliver such a one to Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus." The devil can only sift the saint like wheat, and he will be rid of the chaff. Jesus turned Peter over to Satan for a while, and it saved him from a lot of uppishness. The Lord turned Job over to Satan, and he was glad to hear the voice of God again.

As to the How of discipline: some one must take the initiative. Paul had the pastoral heart toward these people and he did it.

It must be done "in the name of our Lord Jesus," in recognition of His right to direct us, in the way that would be pleasing to him, and in his spirit.

It must be done by the church. Paul says, "Ye being gathered together." A committee may make recommendations, but the final action must be by the church. Paul says it was done by the many, by a majority vote of the church. Sin that is open and known must be dealt with in the open. The whole church and the world outside needs the lesson. "Whatsoever maketh manifest is light." That is sin openly exposed awakens conscience and produces wholesome effects.

Paul teaches them what to do, but they must do it, for their own sakes and for all concerned. He does not take the matter of discipline in his own hands. He respects the sovereignty of the church and even absented himself from them until they had handled the matter themselves.

Discipline must be in no spirit of vengefulness. Paul wrote to them out of "anguish of heart." He didn't hurry, but he didn't delay. He was prudent, cautious, patient, but he was positive and determined.

And finally, though they turned the offender over to Satan, they did not abandon him. They were urged to "forgive and comfort him" upon the first signs of genuine repentance. As they had expelled him in love, they were to follow him and seek his restoration. A true Christian will return. One who is not a Christian has no business in the church.

Rev. Virgil Ratcliff supplied the pulpit of Brandon church on July 7.

Rev. A. F. Crittenden supplied for Pastor W. A. McComb Sunday at Flora.

Southern Baptist Hospital in New Orleans has nurses in training from nine states.

The bus which took a large group to the Mississippi Baptist Assembly left Jackson with 25 on board.

Rev. R. A. Eddleman preached Sunday at Walnut Grove where he and the pastor, Dr. M. O. Patterson ordained some new deacons.

The Clarksdale pulpit on last Sunday was filled by Rev. A. L. Goodrich, in the absence of Pastor V. E. Boston.

Announcements are received of the marriage last Sunday of Miss Anna Vera Cameron of Hattiesburg to Rev. Burgess Riddle of Orange, Texas.

Rev. N. S. Jackson, State Superintendent of the Anti-Saloon League, spent several days of the past week in Lowndes County, helping in the prohibition fight.

An all-day prayer meeting was held at First Church, Columbus, Tuesday while the vote was being taken in the county on the question of outlawing the sale of beer and light wines.

We do not know of any group of Christian people who are working harder to save the lost than the Salvation Army; and we do not know of any group who are doing more of what is commonly called social service.

The mud-slinging advocates of booze in their fight in Lowndes County have not hesitated to try to discredit the preachers who have fought against them. We rejoice in the noble campaign which Dr. J. D. Franks, pastor of First Church, Columbus, has led. The indications are that the drys will win a great victory.

Convention Board Department

R. B. GUNTER, Cor. Sec'y.

This one thing we do, pay our debts.

NEEDED—499 BAPTISTS EACH LIKE ONE METHODIST

Victor M. Scanlon of Hattiesburg has been one of the most generous men towards the work of the Baptist denomination of Mississippi. Several years ago he made a donation to Clarke College amounting to approximately \$3,750.00. Recently he has helped us to the extent of \$1,100.00. If 499 Baptists in Mississippi would do what brother Scanlon has recently done, every cent of our indebtedness, amounting to about \$550,000.00, would be completely wiped out. Not only has Mr. Scanlon given as above stated, but some years ago when the Woman's College put on a campaign for the purpose of raising \$50,000.00 in cash in Hattiesburg to be used in the erection of fireproof dormitories, Mr. Scanlon led in the campaign, and the sum of \$50,000.00 was raised and placed to the credit of the Baptist Education Commission of Mississippi. Such service and such generosity deserve the praise of the Baptists of Mississippi.

Mr. Tatum of Hattiesburg has also been one of the most generous supporters of the Baptist work. His gifts have been large, although he is a member of the Methodist Church.

Another Methodist, Mr. Ward of Memphis, about two months ago favored the Baptist denomination to the amount of \$1,180.00.

These brethren all deserve our gratitude and praise. One of our good Baptists, W. N. Puckett, has recently shown his generosity to the amount of \$1,140.00. He has all the while been one of our liberal contributors, a deacon in the First Baptist Church, Columbus, Mississippi.

The generosity on the part of these brethren should stimulate new interest throughout the State, and cause the Baptist people to rise as a body and pay off the debts which are holding us back in our mission work. The right spirit in our people would pay off the whole of our indebtedness by the close of this year. Only \$2.25 per member would be needed. Of course, this average cannot be expected; hence, many of us will have to go beyond. A lady recently sent in a check for \$50.00. She said she had some of the Lord's money, and did not know a better place for it than to have it applied on the State debts. She gave \$100.00 last year, and will no doubt make another donation before the close of this year. She is Mrs. J. V. Ratcliff of Gloster, Mississippi.

10,000 IN \$10.00 UNITS

Ten thousand \$10.00 units will give us \$100,000.00. This amount will enable the State Convention to pay every obligation due this year. Out of 242,000 white Baptists in the State, it should be easy to find 10,000 who will give \$10.00 each for the sake of our educational institutions, for the sake of our honor, for the sake of the cause which we represent. There are many who will take ten units, giving \$100.00 each; many more a smaller number of units, and some few a larger number. Our prayer and entreaty is that our pastors everywhere may give to our people the information, and then make the appeal in order that Baptist debts in Mississippi may be paid.

PAY UP AND SAVE \$238,680.00

If the Baptists of Mississippi would pay off all of their bonded indebtedness by the close of this year rather than pay by the year until the last bonds mature in 1947, they would save in interest alone the sum of \$238,680.00. In other words, they will have paid by December 1947, if all bonds and interest are paid, \$238,

680.00 in interest. This lacks only \$161,320.00 of being enough to complete the endowment at our two girls' schools. The sum of \$2.25 per member would pay off the whole of our bonded indebtedness.

WHAT DOES IT INDICATE?

Mississippi Baptists gave during the month of June through the Cooperative Program for the current support of the work of the Southern Baptist Convention \$861.51. For the same month they gave for the Hundred Thousand Club, all of which goes for the indebtedness of the Southern Baptist Convention, \$986.30. Does this mean that our people of Mississippi are more interested in paying the debts of the Southern Baptist Convention than they are in carrying on the work of the Southern Baptist Convention? This question is also raised: are Mississippi Baptists more interested in the work of the Southern Baptist Convention than they are in the work of their own State, for they gave through the Cooperative Program during the month of June for State Missions, Orphanage, Baptist Hospital and three Baptist colleges the sum of \$861.51.

BR

A GRACIOUS UNDERTAKING OF THE SOUTHERN SEMINARY ALUMNI

The New Testament makes much of the grace of gratitude. When occasionally some one expressed appreciation to the Great Teacher, our Lord's response was instant and emphatic. Paul's letter to the Philippians is a classic example of reciprocal gratitude.

Some three years ago there arose a spontaneous movement among the former students of the Southern Baptist Theological Seminary to do some worthy thing to show their abiding love for and ever-increasing appreciation of Dr. John R. Sampey, who last session rounded out his fiftieth year of distinguished service as teacher in the Seminary. This desire has been accentuated by his recent election to the presidency of the Convention.

The movement has taken shape in the proposal to endow the John R. Sampey Chair of Old Testament Interpretation. Already nearly \$20,000 has come in on the \$100,000 sought. No campaign is being waged, but alumni and other friends are quietly sending small gifts in the confident expectation that the goal will soon be reached. The money received is at once applied to the reduction of the Seminary's debt, the trustees having agreed to set aside an equivalent amount of bonds in the general endowment for this special endowment as soon as the desired total has been reached.

September is "Southern Seminary Month," and on one Sunday in this month a unique program will be presented in churches of which Southern Seminary men are pastors—and in others that desire to do so—the special feature of which will be President Sampey's message to Southern Baptists delivered in his own voice by means of an electrical transcription. The record may be had free from the Seminary Alumni office.

The Seminary Alumni are undertaking to raise this endowment fund as a perpetual memorial to their beloved teacher and friend; but preachers do not have much money, hence the plan proposed at Memphis—to secure the names of a limited number of friends who can give \$100 or more for this worthy cause. The Alumni Committee wants the names of Baptist men and women who can be tactfully approached whose gifts would not interfere with the church budget. Those who read these words are invited to send one or more such names and addresses.

The committee requests all who love the Southern Seminary and Dr. Sampey to make this a matter of prayerful concern, and help in every possible way to bring the movement to a successful conclusion this fall.

The Southern Seminary Alumni Committee
2825 Lexington Road
Louisville, Kentucky

LET'S GO

By A. L. Goodrich, Circulation Manager

GOING PLACES

Spring Hill, Tallahatchie County:

Two words describe the pastor of Spring Hill church—HUMAN DYNAMO. Harry J. Borah is the beloved pastor. Our visit was in connection with their annual home-coming day. A fine program, a dinner such as is seldom seen anywhere and a most appreciative crowd, half of whom could not get in the church were some of the things that made this a perfect day.

During the day we were impressed by the following things:

No courts are needed to serve the Spring Hill community.

Under the leadership of Pastor Borah and Superintendent R. G. McCorkle the Sunday school will soon be back on the standard list from which it dropped a few years ago.

A Miss Moore of this community is understood to have given the first dollar toward the building of our Orphanage.

Though a country church they have a weekly prayer meeting and B. Y. P. U.

Spring Hill is the oldest church in the Association.

Of the 52 baptized in the great revival of 1885 only two are known to be living, one of whom was present at the home-coming.

Spring Hill takes an offering at every meeting. It was well that they did at the home-coming. Two former residents of the community were present and each put in a check for \$50. The plates were full when returned to the altar.

—o—

Wanted—More McCorkles.

No pastor or layman has ever more wholeheartedly joined us in our efforts to extend the usefulness of the Record than did brother R. G. McCorkle, superintendent of the Spring Hill Sunday school. Instead of eating of the myriads of good things the good women had prepared, he joined us in "making hay while the sun shines" or "seeing them while they ate." However when we did take time out for dinner, there was still enough left for a crowd twice the size of the one present.

Several people approached wanted the Record, but felt that it would be some weeks before they would be in a financial position to take it. BROTHER McCORKLE LOANED THEM THE MONEY. Not just one but several. So did Miss Mae Harris of Toxish church in Pontotoc County.

Quite a number of the Spring Hill people were glad to subscribe for THEIR OWN. So did some of the other communities and one or two from Memphis did likewise.

—o—

Are You Getting Your Paper?

We have a stream of new and renewal subscriptions coming in constantly. It is inevitable that mistakes should occur. The marvel is that we do not make more.

However, it is our desire to give as near perfect service as possible, so if you have any kick, criticism or complaint, make it known and we will give it our best and most prompt attention.

—o—

Why Not Others.

"Please send me a list of all subscribers to the Baptist Record that come to Flora and oblige. Not only those who are members of Flora church but OTHER churches. I am getting up lists and committees to canvass on Sunday afternoon, July 7.

Very truly yours,
W. A. McComb."

THEY COULD.

WHICH PLAN SHALL WE FOLLOW?

Eldridge B. Hatcher

—o—

The subject of the Sunday school lessons for the next three months is "Representative Men and Women of the Bible." The subject for the succeeding three months is "Later Prophets and Leaders of Judah." For the next six months, therefore, we are supposed to be studying about Bible characters.

How shall we teach these lessons?

Shall we make these men and women of the Bible the chief subject of the lessons, parading them before our scholars and giving chief attention to their virtues and achievements; or shall we find God at the center of every lesson, making HIM the subject and building the lesson around Him? May I venture the following suggestions:

1. The supreme need of people today is a knowledge of God.

2. The Bible is a picture of God. It is a moving picture presentation of God in action. It is written to reveal Him as He is manifested in Jesus Christ. Surely, then, our chief aim in our teaching ought to be to unveil HIM to our scholars as He is depicted in the chapters.

What part then do the Bible characters play? They are presented in the Scriptures as showing what God can do through weak human beings who put their absolute trust in Him, and also of what becomes of those who fail to do this. They stand in Holy Writ as monuments of God's mercy and grace and we should study them as such. We are tempted to treat the prominent characters of the Bible—Abraham, Jacob, Moses, David, Peter and Paul—as "great" personages, wonderful men who are placed in Scripture that we may admire their greatness. But the fact is that they are put in the Bible to show, not their noble qualities, but their sinfulness and helplessness and dependence upon God and to show what the God of infinite grace did in, and through, such men who depended upon Him. Above the so-called heroes of the Scripture ought to be written the words "Behold, what God hath wrought."

Dr. Karl Barth, that brilliant luminary in the theological world, that powerful writer and expositor of the Word of God, in writing about the "heroes" of the Bible, says:

"Note also the surprisingly meager interest of the Bible in biography in the development of its heroes. There is no gripping history of the youth and conversion of Jeremiah, no report of the edifying death of Paul."

Again, in speaking of the Bible characters, he says: ". . . they are all such distraught, humanly unsatisfactory figures, uncertain of their souls and of their practical success, the direct opposite of heroes, their life stories unconcluded, their life work unfinished. So far from founding any institutions, the criteria of the historical worth of things, they do not even attempt it. Whether we think of Jacob, or David, or Jeremiah, or of Peter, or Paul, there is no form nor comeliness in any aspect of them; there is a vital witness not to humanity but to the end of humanity."

"It is for this reason that the epochs of the history of Israel are each unclassical as the others, being merely different phases of human inefficiency or sickness, as Hosea called it—the sickness of Israel before Jehovah, Israel's God. Between the promise I will take you to me for a people and I will be to you a God, and the fulfillment of that promise there intervenes the actuality of the destruction of the people—the unmistakable undertone of the piety of the Psalms which people so much admire and still insist they find inspiring, is "Lord, make me to know my end, and the measure of my days, what it is; that I may know how frail I am. Behold Thou hast made my days as a hand breath: and my age is as nothing before Thee: verily every man at his best state is altogether vanity. God has vastly more in the Bible for us to study than merely the blundering, sinful men of the

Scriptures. He has put HIMSELF there for our inspiration and worship."

"O search the Bible for Christ," says Spurgeon and Dr. Adolph Saphir sounds the same note when he declares "The Bible is profitable, but only when we read as disciples whose object is to learn Christ."

How touching is God's complaint that Israel, His own people did not know Him. He said that the ox knoweth his owner and the ass his master's crib, but that Israel, His people did not know Him.

Let us say to our classes "These lessons are about God and we are going to learn all we can about Him, and we are going to try to see in these characters of the Bible what God in His infinite grace and power, can do for sinful, weak people who will surrender to Him that He may work His will through them. These characters were simply the clay upon which the divine Potter worked and they display, not their greatness, but HIS."

We are constantly telling our scholars what they must do and what they must not do. But most of them have been urged along these same lines all their lives by parents, preachers and Sunday school teachers; but they are helpless,—in themselves. And why should they do these things because WE urge them. Let us hold up Christ before them as He is presented, or implied, in these Sunday school Bible lessons and they will be inspired to do the things they ought to do vastly more by the sight of HIM than by our urging, or by the sight of mere human characters. Think of using all the time in the class in talking only about Abraham, or Moses, or Peter, or Paul when we have such a theme as the God of infinite GRACE to talk about.

The people of the world today, down in the depths of their being, are hungering to know more about God.

—BR—
FIVE MINUTE SERMON

C. C. Weaver

—o—

The revival season is just about to open, the season when all the rural, and many of the village and town churches will hold their "annual revivals." Our revival at Noxapater begins on the second Sunday in July. By way of getting our hearts ready for this season of services, and so that the minister who comes to labor with us will not have to spend two or three days getting the church ready, I have been trying to bring my people a series of sermons on the revival recorded in the first three chapters of Acts. Without any ostentation, I give below the one given to my people Sunday morning, June 23rd.

Subject: "The Jerusalem Church Revival."

Introduction

Recount the story of the ascension of Christ, and the coming of the Spirit at Pentecost, and the resultant boldness and power of the disciples.

1. NOTE SOME THINGS THAT THEY DID NOT DO IN THIS REVIVAL:

(a) They did not set a number to be added to the church. As the Holy Spirit is the active agent in this matter, why place a limit on His work? Has He revealed any definite number that He will bring in? A great danger of this kind of procedure will be a driving desire to bring in that number, and the result will be that many unsaved people will be brought into the church.

There are many other New Testament reasons why this should not be done.

(b) They did not have a decision day in this revival. If the preacher preaches the Gospel on Monday night, and somebody is saved, why wait until Thursday to make the decision public? I am persuaded that this sort of a thing is not of the Spirit's leading.

(c) They did not have a high-pressure organization. Business manager, advance publicity man, etc., etc.

2. NOTE SOME THINGS THEY DID HAVE.

(a) They had earnest, heart-searching prayer preceding the revival. The whole church was praying. The young people were there. The women were there. Yes, and the men were actually there. Who ever heard of a bunch of real big, reb-blooded, he-men going to a mid-week prayer meeting. Why, that's a thing for women and children! The men, now-a-days have something more important to look after. But the men were there, in the Jerusalem church prayer meeting. Oh! how they prayed. And the Lord heard their prayers.

(b) They had effective witnessing and testimony. This is the very thing that Christ had told them to do.

(c) They had preaching. Heart-searching preaching. Sin-condemning preaching. Jesus-as-Saviour and Lord preaching. Preaching that produced conviction. Jesus as future King preaching. Oh, brethren, preach a week, sometime, on Peter's sermon in this Jerusalem church revival.

3. LEARN, NOW, SOME OF THE RESULTS:

(a) It produced the New Testament idea of Stewardship. May we never be afraid of preaching on stewardship and tithing during a revival.

(b) People were saved daily. Not just during one week, or one day in the week, as would have been the case (perhaps) if they had had decision day.

(c) It produces a steadfastness of faith. "And they are continued steadfastly in the apostles' doctrine, etc."

(d) It produced joy and happiness in their hearts and lives! "Did eat their meat with gladness and singleness of heart."

(e) It produced deep consecration of life.

May all of us, young and aged, give ourselves to Him in the task of witnessing an effective testimony during the summer, and all the time, to the honor and praise of His name.

—BR—
Dr. L. G. Gates is this week with Pastor A. T. Cinnamond in a revival meeting in Kosciusko.

Prof. Heard Steele of Union Church is at the University of Indiana where he will spend a year on work for his doctor's degree. He taught a few years ago in Mississippi College and later had charge of the County Agricultural School at Union Church.

Dr. Wicker says in the Religious Herald, about a church in which no collections could be taken without the consent of the finance committee, "Isn't it amazing how many obstruction committees Christian people create? Not infrequently a man is elected treasurer because he has lots of money but parts with very little."

Pastor W. H. Morgan of First Church, Vicksburg, will take three weeks off in August and he and his wife will visit their children in South Carolina, Virginia and Washington City, driving around the circuit. His pulpit will be supplied by Rev. T. J. Norsworthy who lives in Vicksburg. Brother Norsworthy is a good preacher who a few years ago followed his convictions which led him to unite with the Baptists. He had served as a Methodist pastor and presiding elder and was held in high esteem by them. Some good Baptist church looking for a pastor could get helpful information about him from brother Morgan.

Of course nobody expected the millionaires and the big corporations to express joyous approval of President Roosevelt's taxation program. Naturally they are preparing to fight all effort to require them to pay any more taxes. But somebody has got to do it. Who ought to pay taxes, those who have the money or those who haven't? The captains of high finance are for making the poor pay the taxes by legalizing the sale of liquor, primarily to save their own skins. This is taking bread out of the mouths of the poor and clothes off their back and sending their souls to perdition, that the rich may escape paying taxes on big incomes and inheritances.

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A JOYOUS FAITH
By C. H. Spurgeon

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1

It is said of a certain Highlander, when the Highlanders were very pious, that he once went to Edinburgh, and when he came back again he said he had seen a dreadful sight on Sabbath, he had seen people at Edinburgh going to kirk with happy faces. He thought it wicked to look happy on Sunday; and that same notion exists in the minds of certain good people hereabouts; they fancy that when the saints get together they should sit down, and have a little comfortable misery, and but little delight. In truth, moaning and pining is not the appointed way for worshipping God. We should take Mary as a pattern. All the year round I recommend her as an example to fainthearted and troubled ones. "My spirit hath rejoiced in God my Saviour." Cease from rejoicing in sensual things, and with sinful pleasures have no fellowship, for all such rejoicing is evil. But you cannot rejoice too much in the Lord. I believe that the fault with our public worship is that we are too sober, too cold, too formal. I do not exactly admire the ravings of our Primitive-Methodist friends when they grow wild; but I should have no objection to hear a hearty "Hallelujah!" now and then. An enthusiastic burst of exultation might warm our hearts; and shout of "Glory!" might fire our spirits. This I know, I never feel more ready for true worship than when I am preaching in Wales, when the whole sermon throughout the preacher is aided rather than interrupted by shouts of "Glory to God!" and "Bless His name!" Why then one's blood begins to glow, and one's soul is stirred up, and this is the true way of serving God with joy. "Rejoice in the Lord always; and again I say, Rejoice." "My spirit hath rejoiced in God my Saviour."

2

In winning souls use an abundance of smiles. Have you not seen in one of our magazines an account of seven people saved by a smile? It is a pretty story. A clergyman passes by a window on his way to church. A baby was being dandled there, and he smiled at the baby, and the baby at him. Another time he passed; the baby was there again, and once more he smiled. Soon baby was taken to the window at the hour when he usually passed. They did not know who the gentleman was; but one day two of the older children followed to see where he went on a Sunday. They followed him to church, and as he preached in a winning way, they told their father and mother, who felt interest enough in their baby's friend to wish to go. Thus in a short time a godless family that had previously neglected the worship of God was brought to the Saviour because the minister smiled at the baby. I never heard of anybody getting to heaven through frowning at the baby, or at anyone else. Certain wonderfully good persons go through the world as if they were commissioned to impress everybody with the awful solemnity of religion: they resemble a winter's night without a moon; nobody seems attracted, nor even impressed, by them except in the direction of dislike. I saw a life-buoy the other day covered with luminous paint. How bright it seemed, how suitable to be cast upon the dark sea to help a drowning man! An ordinary life-buoy he would never see, but this is so bright and luminous that a man must see it. Give me a soul-winner bright with holy joy, for he will be seen by the sorrowing soul, and his help will be accepted. Cover your lives with the luminous paint of cheerfulness, compounded of joy and peace through believing. Smile Christ into mourners' hearts by God's grace. It can be done if the Holy Spirit will only give you a lesson.

3

One reported to me the other day a word which cheered me much. An Italian gentleman,

who has known me since I have been at Mentone, was asked, "Are you a Catholic?" "No, I am not." "Are you a Protestant?" "I am not sure, for I know little about it." "What are you?" "I am of Mr. Spurgeon's religion, which makes people happy themselves, and causes them to do good to others." I thank God he could say that of my religion: it did this for my dear friend—it made him a happy man, whose pleasure it was to please others: and now he has passed away in full sunlight into a still brighter noon. Amen, so let it be.

4

Many have the notion, too, that true religion makes a man unmanly and effeminate. Perhaps certain professors have lent a color to this charge by affectation of manners and absence of common sense. Certain religionists are always dwelling upon the "must nots" of religion, as if godliness was a set of negatives, a garden enclosed with thorns. The manufacture of new commandments is a very fascinating occupation for some people. You must not do this, and that, and the other, till one feels like a baby in leading strings. I find ten commandments are more than I can keep without a deal of grace, and I do not mean to pay the slightest regard to any beyond. Liberty is the genius of our faith, nor do we mean to barter it away for the esteem of modern Pharisees. They say to us, "Thou shalt not laugh on a Sunday. Thou shalt never create a smile in the House of God. Thou shalt walk to public service as though thou wert going to the whipping post, and thou shalt take care when thou preachest that thou dost always make thy discourse as dull as it can possibly be." We do not reverence these precepts. Anything which is of God we honor, but not the sickening decrees of cant. We are men, and not slaves. Our manhood is not annihilated by grace. We think, and speak, and act for ourselves, and are not the serfs of custom and fashion. We speak out our minds even when propriety is shocked and respectability is enraged. I would always give to young men this piece of advice: Quit yourself like men, let nobody have to say that your religion is mamby-pamby, and your conservation affected. Do not be always sugaring every person you speak of as 'Dear this,' and 'Dear that,' for this savours of nauseous hypocrisy. Do not whine or turn up your eyes, or affect to be very devout. Be holy, but not showy; true, but not obtrusive. Be men, be manly, be Christian, be like Christ. He was the very highest type of man; you never see anything stilted, or unnatural in him, he is always himself, transparent, out-spoken, brave, honest, true, and manly. Redeem religion from the reproach of stiltedness; and so roll away one of the stones from the sepulchre.

—Forwarded by Rev. A. Cunningham-Burley, Putney, London, England.

—BR—

In speaking of the new book, "God's Heart Touch," by Dr. Poe, we should have said it is published by the "Broadman Press."

The passing of a birthday reminds us that just half of the life of this writer has been spent in the good town of Clinton, and one-third of it in this editorial office. X equals what?

In a sane and vigorous editorial, Dr. R. H. Pitt says in the religious Herald, "While we are thinking of intolerance and religious bigotry and hateful sectarianism and the like, is there any intolerance more intolerable than that which contends that when a Roman Catholic is a candidate for high office, the voter cannot have the privilege of casting his ballot for the opponent of such a candidate without at once convicting himself of religious bigotry? For some reason, which we cannot divine, our esteemed brethren of the daily press, and, more particularly those who desire to be ranked as 'liberals' seem to part with their accustomed fairness and in some measure with their fine common sense and balanced judgment whenever they get into this region of discussion."

THE BAPTIST BIBLE INSTITUTE
Maurice G. Beckwith, Professor of Music,
Baptist Bible Institute, New Orleans, La.

As the time for the semi-annual interest draws near, the question arises in the minds of many, "Is it all worth while"? If the generous friends and givers of these many years are thinking of this question and of the burdens involved, what must be the state of minds and hearts of those on the ground from our noble president down, who have to bear the brunt and anxiety of seeing that this interest money is paid?

However, the skies are brightening and the future is full of promise for this great institution of Southern Baptists. Thanks to the Hundred Thousand Club, our bonds are gradually being reduced which means less interest involved. What a day of rejoicing it will be for us all when the complete debt is wiped out! Then we will realize that the strain and stress, care and anxiety, sacrificial giving have been worth while and we shall be glad that we had a share in this enterprise. Let us then be of good cheer and patiently continue to give, to work, to pray in a consistent, persevering manner until this special work is done to the glory of God and to the more fully establishing of our beloved and noble "school of providence and prayer," as Dr. DeMent used to say.

As the writer pens these lines his mind and memory go back to pioneer days when we were doing business in pioneer ways. Arriving here at the beginning of the third year of the life of the school, when courses and conditions were more or less uncertain in a new venture, we are led to exclaim, "what wondrous things the Lord hath done." "He is great and greatly to be praised."

After teaching for eighteen years in colleges with many years of preparatory work, privately and in conservatories in America and Europe, with all the joys and inducements of college surroundings and college life, opportunities and accomplishments, it has been a rich inspiration to the writer to come to a school of this nature, see it grow, materially and spiritually, these fifteen years, see it weather many a financial storm and realize that the hand of God has been with us. It has been marvelous to see the developments of the various departments. We are reminded of the men and women who have made these things possible, humanly speaking, who have labored here so faithfully and now others to a great extent are "carrying on" most nobly and sacrificially.

The life at the Baptist Bible Institute more than repays for sacrifices and hardships financially. We feel that necessary cuts in courses and faculty are only temporary and some day will be replaced by stronger and better conditions. Meanwhile we are using our music department as much as possible, endeavoring to answer calls for singers, pianists, choir leaders, evangelistic leaders and pastors, the latter having more of an absolute necessary music knowledge and musical foundation so essential to the best service of an efficient pastor and minister. We rejoice in these many years of work and service in the Baptist Bible Institute, believing that even greater growth and accomplishments will be recorded in the future. Thus let us take courage and give as God has prospered us, to our present interest due, realizing that all we do now, great or small, will most assuredly help to bring in this era of a more efficient future, of which we are thinking and writing and for which we are giving and praying, even sacrificially.

—BR—

Tuskegee Institute in Alabama keeps the record and makes reports of lynchings in the United States. For the first six months of this year there were four lynchings, two in Mississippi and two in Louisiana. For the same period last year there were six, and the year before eight.

W. M. U. Department

—o—
 WHAT—Missionary Study Institute.
 WHO—All Mission Study Leaders.
 WHEN—July 24—Hillman.
 July 31—Meridian (Camp Meridale)
 August 7—University.
 August 14—Moorhead.

WHY—
 I-nteresting program
 N-ew ideas
 S-nappy plans
 T-rained leaders
 I-nspirational messages
 T-imely demonstrations
 U-nusual opportunity
 T-aptop teachers
 E-verlasting blessing

Mrs. J. H. Nutt,
 State Mission Study Leader.

—o— Echoes from Ridgecrest

The Mississippi delegation spent Saturday night in Birmingham on their way to Ridgecrest, N. C. Here we were honored by having Miss Kathleen Mallory show us through the Southwide W. M. U. Offices.

Of unusual interest to all of us was the beautiful picture of the Mother in whose honor the first gift to the Margaret Fund was made.

The high spot of our visit was the morning watch led by Miss Mallory. The theme of her devotional was "And they rose up early in the morning." She made us feel the necessity of rising early to serve God, as she told how various characters of the Bible rose up early in the morning to serve Him.

Hallie Wes Dotson, Dublin, Miss.

—o—
 No Sabbath could be complete for a group of Christians traveling on over the way with such a goal as dear Ridgecrest, so in appreciation of the invitation so cordially extended by the Fort Payne, Ala., First Baptist Church, our party stopped over for worship with those good people. An atmosphere of friendliness and good fellowship made our stay most enjoyable. Brother Justice so ably led us in worship and praise and gave to us much inspiration to carry on with us on such a beautiful Lord's Day as this. Thanks to the Fort Payne Baptist Church for making this day of our journey more complete.

Idella Harrell, Natchez.

—o—
 We arrived in Chattanooga about 4:00 o'clock Sunday afternoon and immediately went to the Northern Hotel where we were to remain for the night. At five o'clock we went to Warner Park where we were guests of the Y. W. A. girls of Chattanooga for supper. That night we attended church at the First Baptist Church of Chattanooga, Dr. J. H. Hughes, pastor. We had a musical program, after which our girl, who represented Mississippi in the stewardship contest gave her talk.

The next day we spent in sight-seeing, early we went up Lookout Mountain spending most of the morning there. We also went to Signal Mountain and Missionary Ridge.

Ruth Lantrip, Amory.

—o—
 When you enter the Mountains of North Carolina you are aware of the majesty of the Great Creator, and know that God dwells in the great things of the universe.

When you enter the Y. W. A. Camp at Ridgecrest you are aware that God not only dwells in the mighty things of the earth but in simple loving hearts.

Because of its magnitude, picturesque settings, stately trees, beautiful wild flowers, unusual opportunities, and nine hundred lovely Christian Southern young ladies, Ridgecrest stands out to me a place of rare beauty; of consecration and devotion to God, and lingering memories of friends—truly a place of friendship, fellowship, frolic and His Spirit over all!"

When you hear the rising bugle at seven o'clock, eyes open—a "Good Morning" is sounded from hut to hut, greetings of happy expectant faces pass each other on the march to breakfast, morning worship, classes, conferences, outstanding speakers, beautiful gospel and camp songs—a heart of hearts, tune in with the Father of the universe and prepares to right about face homeward.

The impressions and inspirations received at Ridgecrest cannot be estimated, or expressed with the human tongue—only to go back home and practice.

May I say to the Y. W. A. members of Mississippi it's worth sacrificing during the year in order to save pennies to come—

I've heard the call of Ridgecrest Camp,
 To tarry in the land of sky
 Where God's pure love is always nigh.
 In dear old Ridgecrest Camp
 Healthful sports and studies too,
 Christian fellowships true;
 Wonderful programs, leaders radiant
 I've found at Ridgecrest Camp.

Enid Henry, Jackson.

—o— The Spirit of Ridgecrest

"I will lift up mine eyes."

Every girl went to Ridgecrest for the same purpose: to lift up their eyes to something good. Every girl that went caught a new vision of the world in which they live.

During the Y. W. A. Camp, we were keenly conscious of the strength and power of Jesus. Even the mountains, the trees, and the rocks were suggestive of His strength. We have come back with a new determination to change the world for Christ. We want to be ready to meet the responsibilities of the world and to do the simple things for Christ in a big way.

Girls of the different states that were represented were brought closer together through Christian fellowship and Christian friendship.

Y. W. A. girls have lifted up their eyes to stewardship and missions. Every girl realizes that mission work can be carried on only by every Christian being a steward of their possessions.

Christ was seen more clearly through the lives and personalities of the leaders, and I would say that Christ is the Spirit of Ridgecrest.

Ruth Perry, Philadelphia.

Vespers

Each evening at 6:45 the Vesper Service was held at Lake Dew on the camp grounds. Most of these services were conducted by Mrs. W. J. Cox, Treasurer of the Southwide W. M. U. On Wednesday evening Mrs. Cox brought to the attention of the girls the value of fixing their eyes on a "Lode Star" and "thus following Christ always." "They that are wise" was the subject discussed by this great inspirational leader on the following evening.

Outstanding in the Vesper message on Friday was the lesson of living a radiant life by cultivating a helping hand, a smiling face, a growing mind, and a loving heart.

Miss Sue Terry of Brazil had charge of "The World at Vespers" which was presented in the form of a pageant Sunday evening.

Among the other inspirational messages brought at Vespers are: "They that turn many to righteousness" and the last was conducted by the lovely Mrs. Cox in which she gave a recapitulation of the things said in previous services. Her closing words to the girls were, "I hope you'll truly live all of your life."

Then that closing vespers was conducted by Dr. Glen Clark in which he discussed "Hidden Secrets In the Power of Jesus Christ" and challenged those young people to live a life true to Christ and His principles always.

Inez Gunter, Sallis.

—o— Morning Watch at Ridgecrest

Every part of Ridgecrest was wonderful to me, but since no one person could describe it

all I have chosen the Morning Watch.

Each morning at eight o'clock nearly nine hundred Y. W. A. girls gathered on the front steps of the dining hall to worship in their sincerest and humblest way, Jehovah God. Our thoughts much of the time were turned to nature. On the first Wednesday morning we thought about the hills. God holds within His hand the power that makes these strong and mighty hills and just so He will give that same power to us that we too might be strong and mighty if we will but ask and have faith.

On the first Thursday morning as we gathered for our worship our attention was led to the trees. So beautiful does the first Psalm explain the message we received, "And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf shall also not wither; and whatsoever he doeth shall prosper."

The next topic was given nature—the "Wind." We do not see the wind. We do not know from whence it cometh or whither it goeth, yet we feel it. The Holy Spirit is like that. The Holy Spirit will lead us out into joyous Christian living just as the wind carried a piece of paper far, far away, provided it is not weighted down. If there is something in our lives that is causing resistance, God's Spirit cannot take hold of us and lead us as He wants to do.

On Saturday morning we were most fortunate to have Miss Sybil Brame of Nashville to bring our devotional. Her subject was "Prayer." What more beautiful subject could she have chosen! There are many steps in the prayer life of Jesus between Nazareth and Calvary. Oh, that we too, might grow in prayer until when persecution comes we might pray with Jesus "Forgive them Father for they know not what they do." Are you walking in the prayer way?

Again on Monday we turned our hearts to nature and studied the Rocks. "And did all drink the spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ."

Christ is our Rock to which we may flee from outside agencies that tend to do us harm, and there none can hurt us. We are safe in the hollow of His dear hand as the covey is safe in the hollow of the rock.

We were honored on Tuesday morning to have Mrs. Armstrong, Southwide W. M. U. President, lead our Morning Watch. "I will lift up mine eyes" was her topic. Here we can only give a brief survey of her wonderful talk. As Mrs. Armstrong visited in Molten, England, the home of our beloved William Carey, she was privileged to enter the room where he worked as a shoe cobbler. Before going there she had seen the maps of the world which he had made of leather and which had resided beneath the window of his work-bench there. With this world constantly before him he did truly "Lift up his eyes." He saw the non-Christian peoples of the world and longed to see them saved. Jesus said "Lift up your eyes and look on the fields for they are white already unto harvest." We must lift up our eyes and catch a world vision.

Again on Wednesday we turned our thoughts to nature. We thought of Christ as the bright and morning star. If we follow the gleam, Jesus will lead us out into greater fields of service.

On the last day of camp as we gathered for our last morning worship we were thinking of peace. How fitting for us that it was the Fourth of July. The Mississippi girls along with others dressed in red, white and blue formed an enormous Christian flag. Miss Edwina Robinson, State Young People's Secretary, had charge of this service. A picture of the world at peace was brought to our minds and oh, that it may stay there. When the nations of this world unite in Jesus, war shall cease.

Truly we were led into worship in these early hours.

Evelyn Dunn, Clarksdale.
 (Continued next week)

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East Mississippi Department

By R. L. BRELAND

Union Baptist Church

This good church, located at Union, Miss., Newton County, was organized July 5, 1885. The church was organized with fifteen members, namely: James Griffin, W. R. Moore, J. K. P. Atkins, J. M. Kelly, W. B. F. Adams, William Boyd, Mary Griffin, Mollie Kelly, E. J. A. Atkins, Mary A. Kelly, Frances J. Adams, Dina Boyd, Virginia F. Kelly, Mary F. S. Adams and Anna Johnson. The following ministers made up the organizing presbytery: J. M. Moore, J. K. P. Shows, J. W. Arnold and J. J. Ingram.

The church bought the old Primitive Baptist building, and in August, 1887, the old house was moved and a new house built at a cost of \$110.00, R. L. Cleveland and R. E. Hagen were contractors. Rev. J. M. Moore was the first pastor and he served in this capacity as long as he lived; J. K. P. Shows was the first clerk. Wm. R. Moore was the first Sunday school superintendent and continued as such until recently when Ralph Grady was elected to succeed him. Brother Moore served as superintendent for more than 50 years.

When the railroad was built just west of Union, the town moved over to the railroad. A new house was needed, so in 1909 a new building was erected in the new town at a cost of \$6,000.00, consisting of 17 rooms. Later a Sunday school annex was added. Rev. E. J. Hill was pastor when this house was built, T. P. Service was contractor.

This building was damaged by fire in 1928, so the church decided to erect a new building on a lot nearer town. So in the year 1928 a new brick church building and pastor's home were erected at a cost including the lot of \$40,000.00; the home is brick veneer. The church

has a full basement and forty rooms. It is a splendid workshop. G. F. Hays and sons were contractors.

The church has had the following pastors during the half century: Elders J. M. Moore, George W. Breland, E. J. Hill, R. W. Bryant, H. C. Joiner, I. A. Hailey, S. W. Rogers, G. O. Parker and Monte Davis. In the fifty years the church has increased more than two thousand and five hundred per cent in membership, and has done equally as well along other lines. May her next fifty years be even more glorious than the past. On July 7, 1935, this good church celebrated its fiftieth anniversary.

(Statistics furnished by W. N. McLemore, clerk.)

A new Baptist church has been organized at the cotton mills near Winona, Miss. Rev. L. G. Grantham, of Philadelphia, recently held a meeting there and led in the organization of the church. He will preach for the church.

DIED — Our community was shocked by the tragic death of Miss Katy Lynn Hall in a truck accident July 4th. She was 15 years old and a bright girl, the daughter of Mr. and Mrs. Bennie Hall. She was not a member of any church, but her people belong to the Christian church. The writer assisted by Rev. J. B. Conner conducted the services. All are in great sympathy with the bereaved family.

Over at Linwood in Neshoba County, on Friday, July 12, 1935, the annual reunion of the large Breland family will be held. The members of this family will appreciate the attendance of all who desire to go, especially the old friends of the family. Several score members of this family, not all by the same name, live in Neshoba County and other counties and states.

The meeting is in progress, or will be next week, over at Coldwater, in Neshoba County. Your prayers are desired that the Lord will give a real revival.

We hear of "sane and safe" 4th of Julies. It would be a fine thing to have. But instead the day is made one of debauchery and hundreds die on that day. It is remarkable that Christian people, or rather our nation is called Christian, make use of their holidays to defame the name of Him who gave them their liberty and freedom. Such conduct is a shame to savages. Sin is to blame.

—BR—

An aged Negro saw an extraordinary looking instrument in an optician's shop. He gazed in open-mouthed wonder, and turning to the optician inquired:

"What is it, boss?"

"That," replied the optician, "is an ophthalmometer."

"Sho," muttered the other, his eyes still fastened on the curious-looking thing as he backed out, "Dat's what I feared it was!" — Worcester Telegram.

SOUTHERN BAPTISTS AND THE SOCIAL GOSPEL

Clyde L. Breland, Richmond, Ky.

Principal A. E. Garvie, emeritus of Hackney and New Colleges, London, is the author of a recent book, "Can Christ Save Society?" which has received wide acclaim as a conservative statement of the case for the social gospel.

Principal Garvie is a scholar of worldwide renown, whose valuable Handbook of Christian Apologetics has been used extensively in the training of the Christian Ministry. That he has made large contribution to Kingdom causes is beyond dispute. Anything which he writes is worthy of intensive study and profound respect.

Doctor Garvie bases his plea for the social gospel upon some three premises, two of which will not find large acceptance among Baptists, especially of the South.

I

The first premise upon which his thesis is based is that the Gospel which Jesus preached was essentially social. "We miss what is most significant," he states in regard to the ministry of Jesus, "if we do not recognize that he wanted to win the nation as a whole as the object and then the organ of the kingdom of God, God's sovereign saving activity in the world. He failed (my emphasis), and his summons to the people to fulfill its divinely appointed destiny ended in the tragedy of his cross"

Most of our people will find it impossible to reconcile this conclusion with the Gospel records, to say nothing of the voice of Old Testament prophecy. So early as the beginning of His public ministry, John records that Jesus was aware of the place of His crucifixion in the divine plan (John 3:14). It was no belated effort to turn social failure into spiritual triumph when He declared, "For this cause came I into the world" (John 12:27). The Cross was central in the purposes for which He came into the world, and His rejection by His own race was inevitable.

Doctor Garvie's second premise will prove equally unacceptable. Granting, as he does, that in the apostolic era "The leaders of the church did not think themselves responsible for the direction and organization of a permanent society," he concludes that "it is both foolish and wrong to suppose that the Christian Church of all lands and all ages is bound by the precedents in precept or practice of the primitive community of the apostolic age."

Discarding this the authority of the Sacred Scriptures as the sole rule of religious faith and practice, which in essence means the discarding of all authority beyond the individual conscience — with consequent religious anarchy and chaos — it is not strange that Doctor Garvie should be led to conclude again that "In economics and politics alike, and even as regards domestic relations, we must beware of supposing that God has spoken His last word for the guidance of man's

progress on earth." Thus the Christian's guide becomes not the New Testament, but the ever-changing conclusions of the religious mentors of society, through whom, we are asked to believe, God continues to reveal Himself.

II

The third premise will elicit a more favorable reaction, dealing as it does with the practical expression of the Christian life. "There can be no doubt nor denial that the authority of the revelation of God in the teaching and example of Jesus embraces the sphere of economics, for which an autonomy has been falsely claimed." Again, "He who, professing 'to keep himself unspotted from the world,' does not 'visit the fatherless and widows in their afflictions,' does not know what 'pure religion and undefiled before our God and father' is" (Jas. 1:27).

And herein the premise is eminently right. Christians are "not of the world," but they are "in the world," and have an inescapable moral, as well as spiritual, obligation toward society. Christians comprise no inconsiderable portion of society and likewise they have in their regenerate nature the highest social urge that the world can know. That Christianity would be spurious indeed which refused to foster the deepest humanitarianism.

Likewise must the influence of Christian ethics extend beyond the Christian ranks. Right morals are not the distinctive Christian possession. Millions who are not Christians will yield a profound respect to the ethics of Jesus. Hospitals, orphanages and public educational institutions, all the children of Christianity, have long ago been adopted by the world at large. The whole of humanity, regardless of religion, pays homage to the Golden Rule, even though it refuses to permit it a practical expression.

Nor can it be maintained that the Christian community has no obligation to declare itself on moral and economic principles which affect human happiness. Christ has a word for every realm; and that word must find expression through His people. It is not enough that

(Continued on page 12)

HILLMAN COLLEGE

M. P. L. BERRY, President
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Sunday School Lesson

Prepared by L. D. Posey

For July 14, 1935

Subject: Naomi, A Woman of Faith and Courage.

Golden Text: A woman that feareth the Lord, she shall be praised. Prov. 31:30.

Scripture: Ruth 1:14-22; 4:14-17. For supplemental study, read the entire book of Ruth.

Time: Bible students have adopted 1310, B. C., as a possible date for this event in Jewish history; but the only thing of which we can be certain is, that it must be far enough back in the time of the Judges, for Ruth to be the great grand-mother of David, who was born about 1092, B. C.

Place: The events of this lesson were in Moab, east of the Jordan, and Bethlehem in Judah, five miles south of Jerusalem.

Introduction

The lower grades in Sunday schools, should easily be led to interest in this lesson because of the hard experiences of so many families during these hard years of depression. Then, too, most children are interested in love stories. The love that led Ruth to cleave to her mother-in-law and her people, may be used to point children to that necessary love and choice of Jesus for their Savior.

Ruth was a Gentile, though related by blood to the Jews. Since she was the great grand-mother of David, and since Jesus is the lineal descendant of David on the human side, it shows us that Jesus had Gentile blood in Him. For that reason, as well as for others not necessary to discuss here, Jesus is and can be Savior for both Jews and Gentiles.

The Lesson Studied

Ruth and Esther are the two books of the Bible named for women. Ruth, a Gentile, married a Jew. Esther, a Jewess, married a Gentile. Since neither male nor female of the Jews was to marry Gentiles, both of these marriages were contrary to God's will as revealed to the Jews. Both had to suffer for their sin; yet God overruled their disobedience, and made them great in His plans. Esther saved her people from extermination by the Gentiles. Ruth was the ancestress of the Savior for both Jews and Gentiles.

The title of this lesson designates Naomi as a woman of "faith and courage." Just how far we are justified in going with that assertion, is not easy to determine. The true Jewish wife was to obey her husband. Just how much of her migration to Moab to escape the famine, was in accord with her wish, we shall never know. But one thing is true: Since those who remained in Palestine proper, did not perish from hunger during the famine which Naomi's husband fled to escape, it stands to reason that Elimelek and his family would

not have starved, had they remained at home. This other great truth stares us in the face; namely, he lost his life and the life of his two sons by trying to save them in a heathen land. The moral lesson just here is, that God's promise, and God's ways are the only safe ones. When men depart therefrom, they do it at the peril of body or soul, and often both.

The fact that Naomi returned to Judah after the death of her husband and sons, may imply that she went with her husband in unwilling obedience to the land of Moab. If that be true, then to that extent the title of the lesson is true. But what about her efforts to dissuade her daughters-in-law from going with her to Judah? She knew that Chemosh, the god of the Boabites, was an idol, and had no power to help or hinder; yet she advised her daughters-in-law to return to that god. All of this discloses the fact that this family as a whole, had lived on a very low plain of spiritual life in the land of Moab. Turn aside here long enough to get this practical truth: People deny, because they do not want to know, personal recognition in the next world. Parents say they do not believe in personal recognition in heaven, because if they should get there, and their children did not, then they could not be happy in heaven. But those same parents sleep soundly every night, with their unsaved children sleeping in an adjoining room, or, while an unsaved sixteen year old daughter is in an automobile with a man by the roadside at midnight, or in his embrace in the dance hall. If they are going to be so disturbed when they get to heaven and find that their children are not there, why not manifest a little more concern for them here and now? On the same principle, it was a dangerous thing for Naomi to advise her daughters-in-law to return to the worship of Chemosh, the god of Moab.

Perhaps she was like many present day professed Christians who say "one church is as good as another. It does not matter to which you belong." The preaching by Dr. E. K. Cox, of Gloster, was deep, searching, Spirit-filled and powerful. He understands the fine art of giving the Gospel to human beings as few preachers understand it. There were only fifteen additions to the church, ten by baptism. However, the community has been so thoroughly evangelized that there are very few evangelistic possibilities.

That which marked the highest tide in the meeting was a consecration service on Sunday morning, wherein Dr. Cox called upon the members of the church to dedicate themselves without reserve to God's service to serve Him as He might direct. It was a most searching proposition, difficult to face. There was considerable hesitation on the part of those who finally did dedicate themselves. It is probable that none of those present had ever faced such a proposition. But the time was ripe for the event. After much prayerful pleading on the part of Dr. Cox and pondering on the part of the church members, a number of young people came forward in complete self-surrender. Some of them did not know what the Lord might want them to do, but they are ready to follow where He may lead. Several of the older members of the church, also, came to dedicate themselves to unselfish service in the church or elsewhere.

havoc come upon them in the death or ruin of their children, and the overthrow of all moral decency. Church members are clamoring for revivals without meeting the conditions that bring them; namely, repentance in sack-cloth and ashes. They want a revival of religion, but they do not want it to interfere with their godless living.

Naomi, like Jacob and David, suffered greatly for her sin; but God dealt graciously with her as with them, and through her planning, her daughter-in-law Ruth became the ancestress of our Savior. That was a great honor. But had she been true to God at all times, and made her home a missionary home in the land of Moab, how much of suffering she might have escaped, and glory God would have given her. The truth is: Had she and hers stayed in Palestine, trusting God for His care, she herself might have had the honor that went to her daughter-in-law. "The saddest word of tongue or pen, are these sad words: It might have been." But where is the man that has not said them?

Moral: Trust God, live for Him, and if need be die for Him, and He will give all the blessing and honor we should have.

BR SILVER CREEK

We have just closed our meeting here at Silver Creek. It has been a noteworthy meeting in several respects. The preaching by Dr. E. K. Cox, of Gloster, was deep, searching, Spirit-filled and powerful. He understands the fine art of giving the Gospel to human beings as few preachers understand it. There were only fifteen additions to the church, ten by baptism. However, the community has been so thoroughly evangelized that there are very few evangelistic possibilities.

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A prayer of dedication by the pastor, with all those who had come to dedicate themselves standing about the altar, closed the service. It seems evident that the church has passed a great crisis in its life and is ready for greater service than ever before.

Brother W. C. Morgan, of Silver Creek, had charge of the music, conducting it in a sane and worthy manner. The congregational singing was of the best, contributing largely to the success of the meeting.

Mark Lowry, Pastor.

BR COLUMBIA

We have just closed, on June 18th, one of the best revivals we have had in many a day; Dr. W. W. Hamilton, President of B. B. I., preaching. Of course he did it in his powerful, masterful way. We are grateful to God for His messages He sent through this noble minister. The song services were led by Bro. L. V. Martin, Hattiesburg. Brother Martin is one of the most congenial, consecrated Christian characters I've ever had the pleasure of working with. He is, also an exception in his work at a leader of congregational singing, organizing, and solo work. Then, his work with the Juniors is simply superfine.

The visible results of the meeting were 65 additions—49 of them by baptism. Every part of the church was greatly revived, and has taken on new life. The revival tides continue to grow, and we are expecting to keep them going.

In July and August we are holding meetings in our Missions in North and South Columbia. We are reaching through our missions, a great many who otherwise would not hear the Gospel.

You will hear more from Columbia. Pray for us. We are, Most fraternally yours in His work,

Leo B. Golden, Pastor.

BR Did your garden do well last summer?"

"No. Every time my husband started digging he found a lot of worms, so he would always quit and go fishing."—Ex.

Quicker Relief From Headache

STANBACK acts fast! Soothes crazed nerves and relieves the meanest headache in a few minutes. STANBACK is Nature's Friend, because it leaves no unpleasant after-effect. You will marvel at the difference a "Balanced Prescription" can make in easing headache, neuralgia, aching joints, muscles and periodic pains due to inorganic causes. trial size ten cents. Economy size twenty-five cents. Mail this ad to STANBACK, Dept. A, Salisbury, N. C., for a FREE full size package.—Adv.





CENTENNIAL AT TOXISH

July 21, 1935 the Toxish church in Pontotoc County will celebrate the hundredth anniversary of the church. Dr. J. A. Ware organized Toxish church, then known as Tockshish, in 1835 and was pastor until 1865.

Toxish church was planted by the rivers of water and has been and is an evergreen church. The Lord has always sent showers of blessings that the church might flourish and prosper.

No church has been more richly blessed than Toxish, because of 14 men of God who have been pastors, nine are living and hope to be present at the centennial celebration. Seven sons of these pastors are also ministers.

The former pastors who we trust will be present and have part on the program are: Rev. J. L. Henderson, Pontotoc, Miss., Rev. J. A. Rogers, Amory, Miss., Rev. R. A. Cooper, Blue Mountain, Miss., Rev. J. F. Tulley, Pontotoc, Miss., Rev. J. H. Collins, Van Vleet, Miss., Rev. Andrews, Houlka, Miss., Rev. J. F. Measelles, Amory, Miss., and Rev. Chas. Nelson, Tupelo, Miss. The

present pastor is Rev. R. L. Ray, Jr., of Pontotoc, Miss.

A special invitation is extended to all former and present members of the church to be present at the celebration. Also friends of the church are invited to be present. Come and join us in praising the Lord for his many blessings.

—BR—

ABOUT BROTHER E. N. WALNE

I am sure that you have learned of my father's return to this country and his subsequent illness. In fact, I believe it was a reference in your paper which brought his illness to the attention of the many Mississippi friends who have so thoughtfully written to him. So many beautiful letters have come, many of them from old friends from whom he had not heard for many years, and while they have brought immeasurable comfort to his heart he has been much concerned over his inability to reply to each and every one. It was his idea that I write to you and ask if a brief statement might be inserted in the Record, a word of sincere thanks to the dear friends who wrote and of apology for the long

delay in acknowledging their kindness. He still lies almost at death's door, for a stroke in March left him paralyzed and his heart is very weak. The doctor says that he simply gave all of himself before he left Japan and his tired mind and body are finding it difficult to combat the illness. My mother and I are with him here in Berkeley and we are trusting that care and the goodness of God will bring about the miracle whch the doctors cannot promise.

Florence Walne,
1717 Oxford St.,
Berkeley, Calif.

HARGRAVE

Military Academy

"Making Men--Not Money"

A preparatory school for boys. Accredited. Ideal location. High academic standards maintained by experienced masters. Wholesome Christian influence. "The Best at a Reasonable Cost." Separate Junior School. For information address

COL. A. H. CAMDEN, B.A.
Hargrave Military Academy, Chatham, Va.

CENTENNIAL CELEBRATION OF
THE MACON FIRST BAPTIST

CHURCH

Sunday, June 30th, 1935

—O—
Processional: "Lead On O King Eternal."

Call to Worship: Choir.

Doxology.

Invocation.

Hymn No. 203, "How Firm A Fountain" (1, 2, 4): Congregation.

Scripture Lesson: Matt. 28:18-20; Psalms 84:1-7.

Offertory: "Near the Cross," violin trio.

Hymn No. 220, (1, 2, 3, 4): "I Love Thy Kingdom Lord"; Congregation.

Reviewing the Past: Pastor.

Minutes of Organization: Col. E. B. Boyd.

Pages from History of the Church: Edwin M. Murphey, Jr.

Some Church Leaders Through the Years: Mrs. W. R. Little.

Some High-lights in the Woman's Work: Mrs. T. W. Crigler, Sr.

Growth and work of the Sunday School: Dr. L. B. Morris.

Through the Doors for One Hundred Years: Miss Bessie Boggess.

The Church of 1935: Pastor.

Hymn 275, (1, 3, 4), "Onward Christian Soldiers"; Congregation.

Benediction.

Evening Service

Processional: "Love Divine."

"Day Is Dying In the West": Choir.

Hymn No. 3, "Faith of Our Fathers"; Congregation.

Prayer: Pastor.

Hymn No. 172: "Amazing Grace"; Congregation.

Offertory: "Living for Jesus": Cornet Duet.

Scripture Lesson.

"Abide With Me": Girls' Trio.

Message: "The Forward Look"—Ben S. Hilburn, State College.

Hymn No. 208: "Blest Be the Tie that Binds"; Congregation.

—BR—

City Lady—"How much are those apples?"

Roadside Merchant — "Fifteen cents a peck."

City Lady—"What do you think I am—a bird?"—Ex.

For TIRED EYES



Use Dickey's Old Reliable Eye Wash; soothes, cleanses, heals. Used for 60 years. Genuine in red box, 25c at drug stores.

DICKEY DRUG CO. - - - Bristol, Va.

TIRED and IRRITABLE



WHO wouldn't be cross when periodic pain was dragging her down? Relieve the pain and discomfort by taking Lydia E. Pinkham's Tablets. All druggists sell them.

Mrs. Marion Sidor of Chicago says: "I was very tired and irritable. I had severe pains and terrible headaches periodically. My husband bought me your Tablets and they helped me wonderfully."

Why don't you try them next month?

Lydia E. Pinkham's

TABLETS

The Children's Circle

MRS. P. I. LIPSEY

My dear children:

Time for report on our June giving, isn't it? I sent to the Orphanage on July 1st, my check for \$28.60. Brother Cormier has by this time received his June check for \$16.00. This is more than three times as much for the Orphans as it was for May, and more than twice as much for brother Cormier as we sent last month. That is fine, isn't it? The increase is due in large measure to a gift from our friends in Florida, for which we are very grateful. But other givers have increased their gifts, and we have some new givers, too, for them also we are thankful.

You remember our little happening last week about Mrs. Mayo's Puzzle No. 20. In some unknown way two mistakes got by me and Mrs. Mayo into the paper. It was printed incorrectly in the paper, I mean. Martha Jean Davis brought answers to this puzzle, exact answers as it was printed and as it was the answer to what was there. I put it in the paper, though it would not spell any name. Later, I received letters from Fannie Mae and Nannie Mae, and they both, each for herself, very ingeniously, made the answer to be Mattie—which it is not, but Matthew. I'm so sorry the puzzle came to me wrong, and so is Mrs. Mayo, but I have her copy of it, and it is exactly like the one you read in the Record of July 4th. It is not a large matter, and we will forget it.

Not many letters this week. Is it too warm this week to write, my dears? You will do better next week, I hope. Perhaps brother Cormier will be telling us soon that he is better in health than he was last month. I certainly hope so.

You will notice that we have a new member, Onida Eckols, who sends you a good suggestion in a little "poem" she writes. Don't forget it, for the children at the Orphanage will need these "jams and jellies" by November. I saw in a report from the Orphanage that their Mother's Day celebration was worth only a little more than a fourth this year of what was given on that day last year! Yet there are just as many children.

Much love from,
Mrs. Lipsey.

Bible Story No. 15: July 11, 1935
David and Goliath

I Sam. 17:32-51.

When David was quite a youth, the Philistines were at war with Israelites, and David's older brothers, three of them went with King Saul to the battlefield. Jesse, their father, sent David to see his brothers and find out how they were getting along. The brothers did not like the boy's coming, nor his offer to go to fight Goliath the giant, nine feet and nine inches tall. But Saul heard of this offer, and sent for David, and David told Saul the same thing he had spoken to his brothers and others, that he would meet the giant who was speaking for the Philistines. Saul told him he wasn't big enough, but David replied that he had overcome and killed a lion and a bear, as he had done, could kill also this Philistine who had defied the armies of the living God. God, he said, would deliver him from this enemy. So Saul consented for him to go, and said he hoped the Lord would be with him. The king also tried to put on him his own garments and armor, but they were too big for him, and he would not take them. Taking his staff in his hand, he went to the brook, and

picked from it five smooth stones, which he put in a bag, called a srip, in which he generally carried his food. Carrying his sling in his hand, he drew near to the giant, before whom walked a man carrying a shield. As the giant saw the young fellow, so slight and bright of face, and attractive, he made fun of him, and said, "You must think I'm a dog, to come at me with sticks." So he cursed the lad in the name of his gods, and told him he would feed his flesh to the birds and the beasts.

But David was not afraid, but told him that he himself was fighting in the name of the Lord of armies, and would overcome Goliath and slay him, cutting off his head. So when Goliath came near to his young enemy, David hurried and ran to meet him. When the two were close to each other, David put his hand in his bag and took out a smooth stone, putting it in his sling, and drew his arm back and shot it. The stone struck the giant in the forehead, and sank into it, and he fell forward on his face. I haven't seen many boys who could shoot as well as that, have you? And the birds are glad of it! David hadn't any sword of his own, but he ran and stood over Goliath, and took his sword out of the sheath, and cut off his head. Ah, what a time followed: the Philistines running away, because Goliath was dead; the Israelites rising and shouting, and following their enemies, even into their own country, to Okron and to Gath. It was a great victory for the people of Israel.

—o—

Mrs. Mayo's Puzzle No. 21

1. Who was Nebel's wife who was afterward David's wife?
2. Where was Jesus' home, after his father and mother left Bethlehem?
3. What kind of bedstead had King Og?
4. Who was the husband of Hannah and Peninnah?

—o—
Byhalia, Miss.,
July 3, 1935.

Dear Mrs. Lipsey:

I know you enjoyed your trip to Brookhaven. I have an uncle living there.

I enjoy reading the children's page, and would like to know Fannie Mae Henley of Olive Branch.

May I suggest,
That we little girls
Make jam and jelly
The very best,
For the Orphans in November
Will need sweet things.

Remember!
I hope you have a nice time on
your trip this summer.

With love,
Onida Eckols

—o—

B. T. U. ATTENDANCE

—o—
Jackson, First Church 122
Jackson, Calvary Church 125
Jackson, Grif. Mem. Church 165
Jackson, Davis Mem. Church 231
Jackson, Northside Church 25
Laurel, First Church 115
Laurel, First Church 106
Mt. Oral Baptist Church
(Jones Co.) 69
Mt. Oral Baptist Church
(6-30-35) 64
West Point, First Church 135
Springfield Baptist Church 76

S. S. ATTENDANCE JULY 7, 1935

Jackson, First Church	716
Jackson, Calvary Church	837
Jackson, Grif. Mem. Church	584
Jackson, Davis Mem. Church	459
Jackson, Parkway Church	247
Jackson, Northside Church	83
Hattiesburg, First Church	513
Columbia, First Church	474
Laurel, First Church	469
Laurel, First Church	482
(6-30-35)	482
Laurel, West Laurel Church	385
Laurel, West Laurel Church	466
(6-30-35)	466
Laurel, Second Ave. Church	256
Laurel, Second Ave. Church	264
(6-30-35)	264
Laurel, Wausau Church	66
Laurel, Wausau Church	57
Pine Grove Church (Jones Co.)	95
Pine Grove Church	96
(6-30-35)	96
Mt. Oral Church (Jones Co.)	105
Mt. Oral Church (6-30-35)	119
West Point, First Church	235
Springfield Baptist Church	167
Clear Branch Baptist Church (Rankin Co.)	68

—BR—

OLD AND WEAK AND POOR

By Louis J. Bristow, Supt.

—o—

Her home is in Mississippi and she is the widow of a preacher who was well known in Southern States. Like most preachers he had little opportunity to lay up for his old age and her widowhood. His meager salary went largely to missionary boards and schools and orphans' homes, and to help the poor who constantly besought him. Anyway, when he fell, this widow was left in want. She has been sick with a grievous sickness, and now she is a guest of Southern Baptists in their Hospital in New Orleans. I do not like to use the term "charity patient"—we never pin the badge of charity upon anyone. I believe that poverty has never made one's pride less keen nor one's suffering less acute. So this poverty-stricken old woman is our guest. Her case is expensive and her stay will be long. I wonder—well, isn't it a fine thing to help care for such a decrepit old child of God? Are you having part in it?

New Orleans, La.

—BR—

Tramp: "Kin you let me have a cake o' soap, mum?"

Housewife: "Do you mean to tell me that you really want some soap?"

Tramp: "Yes, mum. Me partner's got the hiccups an' I want to scare him."—Ex.

—o—

Loser: "You're an honest man, but it was a ten dollar bill I lost, not ten ones."

Finder: "I know, and it was a ten dollar bill I picked up, but last time I found one the fellow didn't have any change."—Ex.

checks
666
MALARIA
in 3 days
Liquid—Tablets
Salve—Nose
Drops
COLDS
first day.
TONIC and LAXATIVE

SOUTHERN BAPTISTS AND THE SOCIAL GOSPEL

—o—

(Continued from page 9)
we "visit the widows and orphans in their affliction." Christianity must be concerned about the forces which tend to make widows and orphans. It is better to maintain health than to provide hospitalization. Prophylactic treatment is preferable to the ministry of social healing. The Christian community admittedly has an abiding obligation to oppose the wrong, and to uphold the right, whether these principles be manifest in the realm of politics, economics or religion.

It must oppose the liquor traffic, because liquor is the enemy of humanity. It must oppose an unjust war, because war at best is destructive of human personality, and ought to be the last resort of self-defense. It must oppose the exploitation of childhood, the immorality of the motion picture industry, the vulgarity of sex, corruption in politics, and a thousand other manifestations of evil, because they are evil. Christianity is not a thing of the cloister alone; it rubs shoulders with the man in the street. The stylite was not Christian; he was only a pious ascetic.

And having said so much, it is only fair to state likewise that this is nothing new in Baptist life. Baptists opposed the wrong, and stood for the right, long before they had a committee on social service. But our weapons are spiritual. We must be zealous to keep them so. There is a place for organized expression of our social stewardship, if it remains true to Baptist principles in its methods. Baptists as other Christians, have an obligation to make themselves felt in every battle for righteousness.

It is not because of any disposition to escape battle for the right, that our people have been reluctant to follow the leadership of those who would have us give larger support to the social implications of the Gospel. Rather is it because of our insistence that, in the conflict for social righteousness, we do not lose sight of the primary importance of the doctrine of individual regeneration. All the social effort of heaven and earth cannot make one Christian. It remains eternally true that "Ye must be born again," and that without the visualization which the New Birth brings, one "cannot see the Kingdom of Heaven."

III

The social gospel has gotten itself into bad company. In large measure, the leadership of the social movement compromises those who have been notorious in their opposition to the Baptist faith.

(Continued on page 16)

EMORY AT OXFORD

Fully accredited boys' preparatory school and junior college. Division of Emory University, Atlanta. Influences of Christian home. Careful supervision, close association with experienced faculty, healthful location, superior equipment. Sixteen intra-mural sports. Substantial endowment permits \$435 rate. 100th year. For catalog, address Geo. S. Roach, Division Executive, Box R, Oxford, Ga.

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Baptist Training Union

Aim—Training in Church Membership

AUBER J. WILDS, General Secretary

Oxford, Miss.

:-: Jackson, Miss.

"The Opportunities of the Associational Training Union"

The Baptist Training Union is charged with the task of developing the Christian graces in our church membership, teaching them how to fit into God's plan of world redemption and enlisting them in our Baptist progressive program. Every church therefore should have a Baptist Training Union with as many B. Y. P. U.'s and B. A. U.'s as necessary to make possible the training of its entire membership. It is true that there are thousands of churches that do not even have one B. Y. P. U. but the number grows less each year and the answer in large part is the Associational Baptist Training Union, with its program of extension.

For propagating our work the Associational Baptist Training Union is the most important unit in our organization. Its two-fold task is to organize unions and build the efficiency of these unions. It does this through its meetings, (which are a combination of practical methods discussions, demonstrations, and inspirational talks) and extension work which includes a variety of services.

The Associational Training Union is a medium through which members of individual unions can practice or try out the training they have been receiving. A corps of officers are needed. These officers are elected because of their ability and are receiving intensive training as they plan for and promote the work. The director develops executive ability for he is, or should be, using in various ways an average of a dozen individuals every week. These individuals will be going in small units to various churches in the association in the interest of organizing and strengthening the unions, to institutions of various kinds with programs of comfort, encouragement and challenge. Those who go on such missions receive their reward in spiritual growth. Those group directors and the departmental leaders have the opportunity of developing leadership ability. The associate director as chairman of the enlargement committee develops initiative, a much needed virtue in Baptist ranks.

In addition to the intensive training offered the officers of the Associational Training Union and members of various unions that are used in extension work, the Associational Training Union is a Missionary medium through which unorganized, undeveloped churches may be reached and helped. The group in the Associational Training Union, as in the individual union is a vital unit in the organization. The group director works toward a 100 per cent group. One group di-

rector made many visits to one of her churches, the only one left unorganized. She failed in her efforts, but had so influenced the church that shortly after her term had expired and another group director elected, this church was organized, thus bringing the group to the 100 per cent grade in point of unions. Another Associational Director made five trips to one church before getting them organized, but the fifth trip was successful.

Through the Associational Training Union efficiency is developed. Meetings are held where inspirational programs are given; reports are received and discussed; goals are set; work is planned; awards given and fellowship is promoted. Between meetings conferences are held; church to church campaigns waged, study courses and enlargement campaigns conducted; new unions organized, all in the interest of developing the efficiency of both the individual and unions as a whole.

In addition to the opportunities thus far mentioned, the Associational Training Union is the State Directors best ally. I give you a chapter out of our own state organization. Last fall and winter the State Director held a conference in every association in the state—with the exception of a few—and submitted a uniform program which was adopted almost 100 per cent. This program included twelve requests of the Associational Training Union and director—I name these without comment.

1. Let the Associational Training Union year begin with October.

2. Hold the Quarterly Associational meeting the first Sunday in each quarter.

3. Hold the Executive Committee meeting the first Sunday in the second month of each quarter.

4. Hold the Program Committee meeting the first Sunday in the third month of each quarter.

5. Hold an annual officers training camp for the associational officers where duties may be discussed and work planned. This may be a part of the first executive committee meeting.

6. Make a survey of the association. This will include the making of a map of the association, locating churches, etc., with names of all directors, leaders, and presidents of senior and adult unions.

7. Build a library of study course books.

8. Hold an annual simultaneous enlargement campaign or study course.

9. Hold an annual fellowship meeting such as banquet, picnic, or social.

10. Gather reports from training unions and individual unions in duplicate at the regular quarterly

meetings, keep one and send one of each to state director.

11. Promote the Standard of Excellence.

12. Keep a record of the work in book furnished by state department.

In our case the Associational Training Union becomes the unit through which we contact the individual unions. We believe we are developing an associational spirit that means for kingdom progress as we magnify the opportunities of the Association. Opportunities of the Associational Training Union are like all other opportunities, unless grasped, pass on.

Briefly the Associational Training Union offers the opportunity for developing stewardship, cooperation, fellowship, leadership, mission spirit, and church and denominational loyalty.

AUBER J. WILDS,
State Baptist Training Union
Director for Mississippi.

(Paper read in connection with program of Field Workers Association of the Southern Baptist Convention.)

—BR—

CHURCH CELEBRATES 50TH ANNIVERSARY

—O—

The Union Baptist Church, Union, Mississippi, will celebrate its fiftieth anniversary Sunday, July 7, 1935, with special services conducted by our pastor, Rev. Montie A. Davis and former pastors of this church.

The Union Baptist Church was organized in 1875, with only 15 charter members to foster the work, but during the course of a half century its membership has steadily increased to over 450 members.

A special program has been arranged for the day in which former pastors have been asked to participate. Rev. G. O. Parker of Magee, a former pastor of the church, will give the main address at the morning service. A pageant on the "Growth of the Church" will be presented in the afternoon. Special music has been arranged for the entire day.

The church extends a cordial invitation to all former members and friends to come worship with us on this occasion.

MISSISSIPPI COLLEGE SUMMER SCHOOL

—O—

Approximately 30 per cent of the students who have enrolled at Mississippi College during the first two terms of the 1935 summer session have never attended Mississippi College before. Thirty different colleges and universities, including a number of institutions out of the state, were the last institutions attended by eighty-five Mississippi College summer session registrants. The last institutions attended by twenty-six members of this group were institutions out of the state, the most popular being Tulane University in Louisiana, University of Alabama, and George Peabody College for Teachers in Tennessee. Other institutions last attended by persons now registered

for work at Mississippi College include Columbia University in New York, University of Colorado, Louisiana State University, Asheville Normal and Teachers College in North Carolina, Arkansas Agricultural and Mechanical College, Dodd College in Louisiana, Mary Hardin-Baylor College in Texas, Eureka College in Illinois, Central College in Missouri, and Brown University in Rhode Island.

Institutions in the state from which Mississippi College has drawn a large number of summer session registrants include State Teachers College, Mississippi State College for Women, Hillman College, Clarke Memorial College, University of Mississippi, and Millsaps College. The last institution attended by 41 persons now enrolled at Mississippi College are state four-year institutions.

Five states other than Mississippi, and 118 communities in Mississippi, are represented in the 1935 summer session enrollment, one of the largest registrations of recent years. Of the eighty-two counties in the state, fifty-seven of them are represented on the Choctaw campus this summer. Forty-six persons have registered from Hinds county, the home county of the Baptist institution. Other counties from which five or more persons are registered include Yazoo, Rankin, Scott, Pike, Carroll, Warren, Marion, Copiah, Leake, Webster, Holmes, and Lauderdale.

Even the far-away counties of Tunica in the northwest corner, Tishomingo in the northeast corner, Jackson in the southeast corner, and Wilkinson in the southwest of the state are represented by one or more summer session registrants.

The states other than Mississippi which are represented include Pennsylvania, Alabama, Texas, Arkansas, and Louisiana.

—BR—

Teacher (much exasperated by one pupil): "Look here, are you the teacher in this class?"

Pupil: "No, sir, I'm not."

"Then why do you keep talking like a numbskull?"—Nebelspalter.

BARGAIN

BUS FARES

Between JACKSON
And

Pontotoc	\$2.78
Oxford	\$3.01
Water Valley	\$2.71
Grenada	\$2.15
Meridian	\$1.79
Holly Springs	\$3.57
Ackerman	\$2.15
Columbus	\$3.06
Starkville	\$2.55

Several buses daily each way.
Round-trip tickets 10% less.

Tri-State Coaches

Jackson, Miss.

'Christ Shall Go Forward'

(Weekly news of the Student Evangelistic Movement sponsored by the Mississippi B. S. U.)

I have spread before me as I write tonight a letter that I received this morning from Hugh Brimm. I am convinced that if it were possible for all the Baptists over our state to read this letter that there would scarcely be a dry eye left in the crowd. Eyes would moisten in thanksgiving to God that He is so richly blessing the efforts of a little band of young people who are going about our state testifying for Christ.

Philadelphia was our first Retreat. Hugh says that brother McCall writes that the revival is continuing to grow in his community. Ten more have taken a stand for Christ since the meeting. The Grenada Retreat followed the visit of our group to Ridgecrest, and a wonderful revival has come into the Grenada church with a large number of young people reconsecrating their lives to Christ. News is coming in now from Columbus. The second morning sixty were gathered together for the early morning prayer service, seeking Jesus. Before the week is over they will find Him, friends. It couldn't be otherwise!

Doesn't it thrill you? It does me! As I write these lines I am attempting to remain cool, concealing my emotions. I couldn't express them though if I tried. Only God knows what is swelling up in my heart.

I remember when this movement was born. Hugh dreamed the dream. And then I remember how we spent night after night under the stars thinking about it, discussing it, and planning it — and then we prayed, and hundreds of others prayed with us.

Now our work is under way, and God is blessing our efforts so richly that it seems almost as if the impossible is coming true. Friends, it is true that Christ is going forward!!

His going forward was conceived in PRAYER, there is no other plan for the continuance of His forward movement than PRAYER, and PRAYER will be the power that shall carry Him to the very ends of the earth! It is our perfect faith. We believe in prayer with all the power of our lives, and we are calling upon you, every reader of this column, to join us in prayer to the end that Christ shall go forward.

It was the good fortune of your correspondent to visit and talk with brother McMurry at Greenville, Rev. Webb Brame at Yazoo City, and Dr. Morgan at Vicksburg, during the past week. All three of these pastors are enthusiastically awaiting the arrival of our group for Revival Retreats in their churches and communities. Greenville is expecting delegates from Clarksdale, Greenwood, Hollandale, and other Delta cities. Vicksburg

will open her doors for young people from Jackson, Clinton, Natchez, etc. Brother Brame says that the Yazoo City delegation will at least cover Yazoo County. Doesn't it thrill you? It does me!

Our itinerary is now complete through August 18th. We will continue two weeks after that closing out on the coast.

(The Philadelphia, Grenada, and Columbus Retreats have already been held.)

July:

5-10—Starkville.
10-13—Kosciusko.
14-20—(week of rest).
21-28—Greenville.

28-31—Vicksburg.

August:

1-4—Hollandale.
4-7—Yazoo City.
7-10—(week-end rest in Clinton).
11-14—Meridian.
14-18—Hattiesburg.

(Brookhaven, Columbia, McComb, and Gulfport will probably complete the schedule).

—o—

Our greatest news this week, dear friends, comes from Ridgecrest, N. C. What a thrill it was to receive such an inspiring letter from Hugh Brimm! Hugh was allowed fifteen minutes to present and discuss with the entire student gathering at Ridgecrest the program of student evangelism that we are presenting here in Mississippi this summer. Hugh spoke in that fine manner that is his and with such a fire, incited by his keen vision of our possibilities and the memory of Philadelphia behind him, that the entire ten hundred students there were thrilled with what is being done in Mississippi this summer. They were not only thrilled. They immediately began making plans for carrying Christ's message to the youth of their state by a program adopted from ours! I tell you, dear friends, Christ is going forward, and the Retreats that will be held over our state this summer will not be least among those forces that shall make possible this onward march of our Master.

—o—

Other letters and cards came from Ridgecrest. All of them were filled with such enthusiasm and faith that I wish that it were within the power of this person to reveal to you what he read and what he felt between the lines. There were gathered at Ridgecrest eleven hundred people from every state in the Southland. These young people have returned to their homes now with an understanding of the joy and thrill in Christian living that they never knew existed before. I tell you, "Christ shall go forward!"

—o—

The Grenada Retreat is in progress as these bits of news are being written. One correspondence from the group there brings the news that Christ was present in a powerful way in the very first day. Rowena writes that it was not pos-

sible for Hugh to be there for the first day. This, she writes, caused the group to feel more keenly their dependence upon the Lord than ever before. She says that they were a bit worried—but they didn't cease to pray and ask God's help. Because of their utter dependence upon Him, the Lord was with them in such a great way that she says that she doesn't see how it will ever be possible for her to doubt again. That is the spirit of the group that is conducting our Retreats, friends, and that is the spirit that shall cause Christ to go forward among the young people of our state this summer.

—o—

The Columbus Retreat, dated June 30 to July 3, is followed by the Starkville Retreat. News from these meetings will be sent to you next week. PRAY for them! Hundreds of students at Ridgecrest gathered about Hugh and promised that their prayers will rise each day during the summer to the end that Christ shall go forward in Mississippi. With their prayers and the prayers of hundreds of faithful Baptists over our state ascending to God surely He will be moved to bless us in a powerful way.

—o—

Kosciusko is at work these days for her Retreat. We received a very fine letter from brother Cinnamond during the past week assuring us that his church will certainly sponsor a RETREAT. The church is at work now inviting the young people in and finding homes for them. Mr. J. C. Maxwell, a young people's leader there in the church, is assisting brother Cinnamond in this work.

Nothing gives us a greater thrill than to find pastors and friends over the state who are enthusiastic

about helping us in our work. We do keenly appreciate it!

As these days are slipping by friends, it is our faith that Christ shall be going forward in Mississippi. Are you doing your part to that end? Lend us your prayers, friends, and your whole-hearted co-operation wherever possible. Then you will be doing your part. We shall do our part, and the victory will be our master's.

BR

Wife (reading): "It says here they have found a sheep in the Himalaya Mountains that can run forty miles an hour."

"Her Hubby: "Well, it would take a lamb like that to follow Mary nowadays."—Border City Star.

—o—

The young wife was in tears when she opened the door for her husband, "I've been insulted," she sobbed. "Your mother insulted me."

"My mother," he exclaimed. "But she is a hundred miles away."

"I know, but a letter came for you this morning and I opened it."

He looked stern. "I see, but where does the insult come in?"

"In the postscript," she answered. "It said: 'Dear Alice, don't forget to give this letter to George'."

—Enka Voice.

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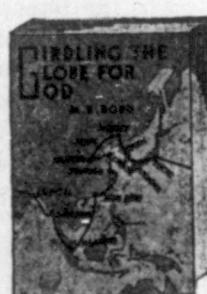


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NASHVILLE NEWS ITEMS
By Walter M. Gilmore

—o—
Southern Baptists will be delighted to learn that the First Baptist Church of St. Joseph, Mo., of which Dr. Frank Tripp is pastor, voted unanimously Sunday, June 23, to release him to devote as much time as he may deem necessary during this Convention year in promoting the Baptist Hundred Thousand Club, as he has done during the past two years. This is a most magnanimous thing for this noble church to do. The Southern Baptist Convention owes a debt of gratitude which it can never fully repay not only to this great church for its generous contribution but to Dr. Tripp himself, who has given himself with abandon to this movement without remuneration, save his regular salary, which has been paid by his church.

It will be recalled that at the recent meeting of the Executive Committee, a recommendation was adopted to the effect that the agencies participating in the benefits of the club, in cooperation with the Sunday School Board, which has been bearing all the expenses of the movement, work out a plan providing Dr. Tripp with an assistant from September, 1935, to May, 1936. This will doubtless be done.

As was expected, Dr. T. Luther Holcomb, who assumed his duties as Executive Secretary-Treasurer of the Sunday School Board of the Southern Baptist Convention the first of June, has made a most favorable impression not only upon his associates in the work of the Board but upon all others whom he has touched. In administering the affairs of the Board he has adopted the same policies used in directing the churches to which he has so successfully ministered, using his common sense, aided by that wisdom that cometh from above.

Dr. I. J. Van Ness, the retiring Secretary-Treasurer of the Board, who is spending most of the summer at Ridgecrest, has shown a most magnanimous spirit toward Dr. Holcomb, extending to him every courtesy that could have been expected.

Nashville, Tenn.
July 2, 1935.

—BR—

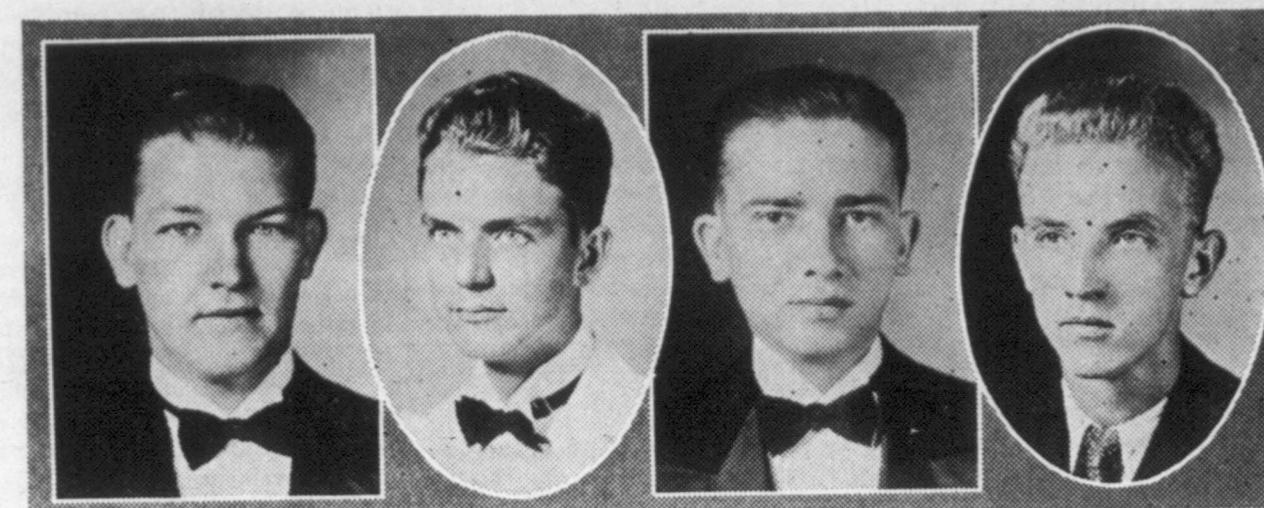
SEARCH THE SCRIPTURES

—o—

"For in them ye think ye have eternal life and they testify of me." John 5:39.

The Bible, the most ancient, the most extraordinary book, giving account of the origin, the history and the destiny of man, is of more worth to him than all other books combined. It should be more highly prized and loved than any other book. Yet, how sadly and deplorably neglected even by many, called Christians. With all our boasted education and civilization, I believe the greatest sin of our day is neglect and consequent ignorance of the Bible.

We cannot do God's will unless we know it; we cannot know His will without earnest diligent study of the Bible.



MISSISSIPPI COLLEGE QUARTET

Henry Eager Love, Hattiesburg, Miss., Alvin Huffman, Jr., Blytheville, Ark., Charles Pate Gunter, Jackson, Miss., and James Vann Farr, Goodman, Miss.

"The law of the Lord is perfect, converting the soul." Psa. 19:7.

"The law of Thy mouth is better unto me than thousands of gold and silver." Psa. 119:72.

"Let the Word of the Lord dwell in you richly." Col. 3:16.

Let us take the Bible as "the man of our counsel"; be guided by its precepts, warned by its threatenings; encouraged and comforted by its precious promises. "Thy Word is a lamp unto my feet, and a light unto my path." Psa. 119:105. "Lord let Thy wisdom be my guide, Nor take Thy light from me away; Still with me let Thy grace abide, That I from Thee may never stray. Let Thy Word richly in me dwell, Inspiring me to do Thy will."

"Thy Word have I hid in my heart, that I might not sin against Thee." Psa. 119:11.

The best book, in the best place, for the best purpose.

"God will always give light for one more step."

Do not stop walking until the light goes out."

The grace of our Lord Jesus the Christ be with you.

C. M. Sherrouse,
Biloxi, Miss.

—BR—

BAPTISTS AND RELIGIOUS LIBERTY

By Dr. George W. Truett

—o—

(Delivered on Steps of the National Capitol, Washington, D. C., Sunday, May 16, 1920)

What is the explanation of this consistent and notably praiseworthy record of our plain Baptist people, in the realm of religious liberty? The answer is at hand. It is not because Baptists are inherently better than their neighbors—we would make no such arrogant claim. Happy are our Baptist people to live side by side with their neighbors of other Christian communions, and to have glorious Christian fellowship with such neighbors, and to honor such servants of God for their inspiring lives and their noble deeds. From our deepest hearts we pray: "Grace be with all them that love our Lord Jesus Christ in sincerity." The spiritual union of all true believers in Christ is now and ever will be a blessed reality, and such union is deeper and higher and more enduring than any and all forms and rituals and orga-

nizations. Whoever believes in Christ as his personal Savior, is our brother in the common salvation, whether he be a member of one communion, or of another, or of no communion at all.

How is it, then, that Baptists, more than any other people in the world, have forever been the protagonists of religious liberty, and its compatriot, civil liberty? They did not stumble upon this principle. Their uniform, unyielding, and sacrificial advocacy of such principle was not and is not an accident. It is, in a word, because of our essential and fundamental principles. Ideas rule the world. A denomination is moulded by its ruling principles, just as a nation is thus moulded, and just as individual life is thus moulded. Our fundamental, essential principles have made our Baptist people, of all ages and countries, to be the unyielding protagonists of religious liberty, not only for themselves, but, as well, for everybody else.

Such fact at once provokes the inquiry: What are these fundamental, Baptist principles, which compel Baptists in Europe, in America, in some far off seagirt island, to be forever contending for unrestricted religious liberty? First of all, and explaining all the rest, is the doctrine of the absolute Lordship of Jesus Christ. That doctrine is for Baptists the dominant fact in all their Christian experience, the nerve center of all their Christian life, the bedrock of all their church polity, the sheet anchor of all their hopes, the climax and crown of all their rejoicings. They say with Paul: "For to this end Christ both died and rose again, that He might be Lord both of the dead and the living."

From that germinal conception of the absolute Lordship of Christ, all our Baptist principles emerge. Just as yonder oak came from the acorn, so our many-branched Baptist life came from the cardinal principle of the absolute Lordship of Christ. The Christianity of our Baptist people, from alpha to omega, lives and moves and has its whole being in the realm of the doctrine of the

Lordship of Christ. "One is your Master, even Christ, and all we are brethren." Christ is the one head of the church. All authority has been committed unto Him in heaven and on earth, and He must be given the absolute pre-eminence in all things. One clear note is ever to be sounded concerning Him, even this: "Whatsoever He saith unto you, do it."

How shall we find our Christ's will for us? He has revealed it in His Holy Word. The Bible and the Bible alone is the rule of faith and practice for Baptists.

—BR—

Judge—"You have sworn to tell nothing but the truth."

Witness—"Nothing but the truth, Your Honor?"

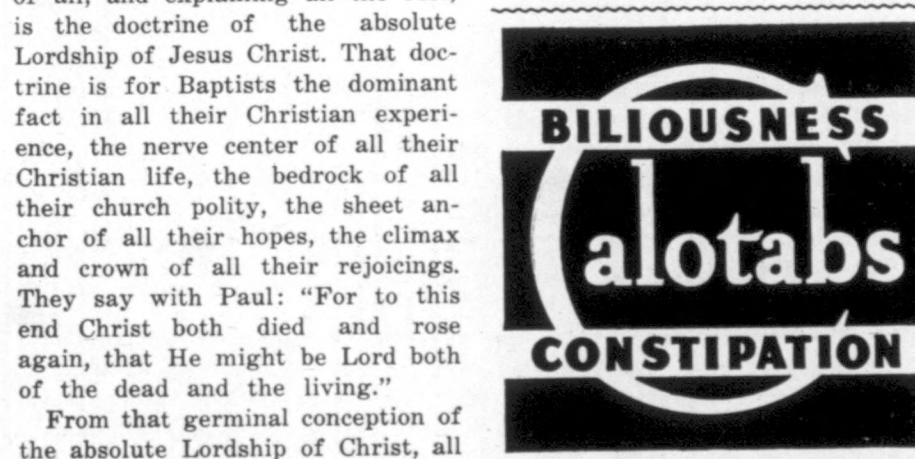
Judge—"Exactly."

Witness—"Then, Judge, with that silly handicap, I warn you I'm not going to have much to say."—Ex.

—o—

The teacher was giving the youngsters a mental drill. "Now, Bobby, tell me which month has 28 days in it."

Bobby had forgotten. After a moment he had the answer. "They all have."—Sunshine.



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SOUTHERN BAPTISTS AND THE SOCIAL GOSPEL

(Continued from page 12)

"The voice is the voice of Jacob, but the hands are the hands of Esau." The hands that direct the social gospel are essentially the hands of the modernist!

It is significant that, wherever large emphasis has been given to social organization in religious circles, the tendency has been to discount the necessity for the New Birth. Dare we assume that our denomination would prove the exception to the rule? True, some of our stalwart leaders believe that we need a more efficient social organization within our convention. But it is also true that the published works of some of the most vigorous supporters of the new social set-up indicate a strong friendship with the liberal position — which position rejects the supernatural and redemptive elements of faith.

The leaders of the social movement in America are largely at variance with established Baptist conviction at three vital points:

First, there is a theological distinction. The social movement is largely a movement of those who believe that the Kingdom of God shall be brought about through the gradual transformation of society, and that the means to this end is social propaganda. Mankind, from its bestial origin, is on the march ever upward.

Some months ago, the Society for the Prevention of War sent a speaker to our little city for a lecture on world peace. His efforts were commendable, with the possible exception of a tendency toward extreme pacifism. After the meeting was adjourned, the informal conversation turned to theology. It was revealed that our speaker had ceased to believe in the visible return of our Lord; that, for him, the Second Advent was to be realized in the gradual social transformation.

Against this conception, Baptists of the South believe for the most part that the return of Christ will be sudden, personal and visible. We look for the blessed return of our personal Lord. We believe that, when He shall return, society will still be largely unregenerate. We count His return as one of our deepest hopes. We are reluctant to join hands in fellowship of effort with those to whom this hope has become obsolete.

Secondly, there is a difference in our conception of adequate motivation. Liberalism believes that the human heart is essentially good; and that all that needs be done is to direct it aright by the dictates of unfolding reason. When human society can be brought to an appreciation of the rightness of the ethic of Jesus, then acceptance will follow. God is the Father of all, it maintains; it remains only for reason to recognize and appropriate its privileges under His Fatherhood. The world must be educated to an appreciation of the ethics of the Cosmic Christ; His incarnation alone means little.

IV

But Baptists believe that the human heart, by its very nature, is essentially at variance with the things of God. Men will not be motivated to right conduct by reason alone. None can be expected to give sustained allegiance to Jesus except those who love Him in person. It is vain to hope for the transformation of society apart from the transformation of the hearts of its individual members.

The case history of prohibition is of interest here. Baptists, along with other Christian groups, were rightly concerned actively in the fight for a sober and dry nation. But Christian forces alone were not responsible for its enactment, however much they may have contributed. So long as the fight against liquor rested solely on moral and religious grounds, the liquor dealers chuckled over the puny efforts of the moralists. Prohibition did not come because of your widespread horror over drunkards' graves, or poverty-stricken homes, or abused wives and children.

It was only when the Great God Mammon spoke, that the liquor interests became concerned. Mammon, whose blessings come in terms of dividends, will tolerate nothing which interferes with business. Churches are evaluated as business assets. Little by little, American business became convinced that liquor interfered with profits. Railroads and other public utilities suffered in the assets column because of liquor's ravages among their employes. Multi-millionaires began pouring vast resources into the coffers of the Anti-Saloon League, as the most available agency, with which the nation was propagandized to the enactment of the prohibition amendment.

But the Great God Mammon, unlike our Christ, is a capricious god. He changes his mind frequently. Mammon continued sick, despite the prescriptions of prohibition. Perhaps Mammon would recuperate if he could saddle the tax load into the shoulders of the liquor traffic. Thus, one by one, the leaders of finance deserted the Anti-Saloon League, leaving it bereft financially like an unwanted stepchild, and formed a new organization to bolster a faltering Mammon by the repeal of prohibition. The resultant propaganda rendered its downfall inevitable.

Prohibition will return, of course, when Mammon decrees. Christian people will rejoice at its return, and will throw the weight of their numbers toward that end. But they will do well to recognize that Christianity is too weak numerically, and its hold on the rank and file of its own disciples is too precarious, for such a consummation to be brought about solely through moral and religious conviction.

FOR IT REMAINS TRUE THAT AMERICA IS ESSENTIALLY NON-CHRISTIAN; IT'S GOD IS MAMMON. AND ONLY AS HEARTS ARE INTRODUCED TO CHRIST IN THE BONDS OF LOVE WILL CHRISTIAN CON-

VICTION EVER BE ABLE TO EXERT PREPONDERANT INFLUENCE. "HE THAT LOVETH ME NOT," SAYS JESUS, "KEEPETH NOT MY SAYINGS."

V

In the third place, there is a spiritual distinction. Baptists preach the necessity of a spiritual rebirth. Liberalism discounts necessity. Baptists believe that the New Birth is the most radical and far reaching experience that can possibly come to an individual. It endows him for the achievement of a personal righteousness. It leads him to strive for holy living. It, and it alone, can bring him an adequate motivating love. It opens his eyes to the rela-

tive importance of material possessions in the scheme of eternity.

Those who are spiritual in our fellowship have an uneasy suspicion, to be sure, that the experience of the New Birth is not clearly so universal in our churches as it ought to be.

But that suspicion does not alter its imperativeness. "A new heaven and a new earth, wherein dwelleth righteousness," is impossible of realization without it.

This is—and must be—our position. Whatever alterations may come in the structure of our denominational co-operative machinery must be such as will maintain inviolate these deep-seated principles.

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Dr. W. Hersey Davis will lead a special Bible study hour each morning. Dr. J. Dean Crain will speak each evening. Rev. Edgar Williamson will lead the music.

Dr. John Ingle Riddle will demonstrate teaching principles and methods in the Young People's and Adult Conferences. Mrs. J. E. Lambdin will discuss teaching principles and methods in the Intermediate Conference. Dr. Homer L. Grice will lead in a similar discussion for the Elementary Group.

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